



**The kalender**

- ¶ Of the mylner that sayd he harde neuer but of .ii. commañdemens and .ii. dowtyes. folio .i.
- ¶ Of the cytesen that callyd the prest syr Iohn & he callyd hy master raf. fo. i.
- ¶ Of the wyfe that mayd hyr hulbande to go syt in the herber in the nyght whyle her pientys lay with her in her bed fo. i.
- ¶ Of hym that playd the deuyll and came thozow the waren & mayd theyn that stale the connyes to conne away. fo. i.
- ¶ Of the lyk man that bequethyd hys thyrd son a lytyll ground with the galows. fo. ii.
- ¶ Of the gentylman that lost his ryng in the gentylwomans bed & a nother gentylman found it after in the same bed. fo. ii.
- ¶ Of the husband man that askyd for master ppsot the physypho. fo. iii.
- ¶ Of the scolr that bare his shoyes to cloutyng. fo. iii.
- ¶ Of him that sayd that awomas tong was lightist met of degestio. fo. iii.
- ¶ Of the woman that solowyd her fourth husbandys herce & wept. fo. iii.
- ¶ Of the woman that sayd her woocet came to late. fo. iiii.
- ¶ Of the mylner with the golden thombe. fo. iiii.
- ¶ Of the hozsman of yrcloñd that prayd deconer to hang bp the frere. fo. iiii.
- ¶ Of the prest that sayd nother corpus meus noz corpuu meum fo. iiii.
- ¶ Of the .ii. frerys wherof the one louyd not the ele hed noz the other the tayle fo. iiii.
- ¶ Of the welchmā that throue hym for brekyng his fast on the fryday. fo. v.
- ¶ Of the merchaūt of lōdō that put nobles i his mouth i his deth bed. fo. v.
- ¶ Of the mylner that stale the nuttys & of the tayler that stale a shep. fo. v.
- ¶ Of the .iii. clemētys where they shulde sone be found. fo. vi.
- ¶ Of the woman that powoyd the potage in the Juggys male. fo. vii.
- ¶ Of the weddyd men that cam to heuyn to clayne theyr herytage. fo. vi.
- ¶ Of the merchaunte that chargyd hys sonne to synde one to synge for hys fowle. fo. vii.
- ¶ Of the mayd washyng clothyng and answeryd the frere fo. vii.
- ¶ Of the .iii. wyle men of gotam. fo. viii.
- ¶ Of the gray frere that answeryd his penytent fo. viii.
- ¶ Of the gentylman that bare the sege bozde on his nek folio viii.
- ¶ Of the marchaūtys wyfe that seyde the wolde take a nap at sermon. fo. ix.
- ¶ Of the woman that seyde & she lyffyd a nother yere the wolde haue a lokol dis hat of her owne fo. ix.
- ¶ Of the gentylman that wylshyd his toth in the gentylwomans tayle. fo. ix.
- ¶ Of the welchman that confellyd hym how he had slayn a frere fo. ix.
- ¶ Of the welchman that cowde not get but a lytyll male fo. ix.
- ¶ Of the gentyll woman that sayd to a gentylman ye haue a berde a boue & none benetix. fo. x.







**finis.**

[illegible]

Certayn Curat in the contrey there was that preched  
in the pulpit of the ten commandmentys Seyng that  
there were ten comādemētēs that euery man ought  
to kepe / & he that brake any of the / comytted greuous  
syn / how be it he sayd that somtyme it was dedly syn &  
sometyme benyall / But when it was dedly syn & when  
benyall / there were many doutis therein And a mylnet

A yong mā a mad felow that cam seldom to chnrch / & had ben at very fewe  
sermons o: none in all his lyfe answerd hym thā shortly this wyse. I meruel  
master parson that ye say ther be so many comādemētis & so many doutys  
For I neuer hard tell but of ii. comādemētis that is to say comāde me to  
you & comāde me fro you. No: I neuer herd tell of mo doutis but twayn  
that ys to say dout the candell. & dout the fyre. At which answer all the pe  
ple fell a laughyng.

By this tale a man may well perceue that they that be brought bptwith  
out leryng o: good maner shall neuer be, but rude and bestely all though  
they haue good naturall wyrtys.

A tyme there was a Joly Cytelyn walakyng in the cōtreys for  
sport which met with a folysh prest / & in dyspō in cōmunicaciō  
cald hym sy: Johā. this prest vnderstonding his mockyng calde  
him master rafe / why quod the cytelyn doste thou call me master rafe / may  
quod the prest why callst me sy: Johā. Then quod the cytelyn I call the sy:  
Johā becauſe euery folysh preste most comonly is calde sir Johā. Mary qd  
the prest & I call the master rafe becauſe euery proud Cocold most comenly  
is callyd master Rafe. At the which answer all that were by laught a pace  
becauſe dyuers there supposyd the same cytelyn to be a cokold in dede.

By thys tale ye may se that he that delyteh to deryde & laughe other  
to skorne is somtyme hym selfe moze derpyd.

A wyfe ther was which had apointed her prētys to com to her bed  
in the night which seruāt had long wordd her to haue his plesure  
which acordige to the apōitmēt cā to her bed syde i the night her  
hulbād lyng by her & when she perceyvd hym ther she caught hī by the hād &  
hild hym fast & incontīnēt wakened her hulbād & sayd / Sir it is so ye haue  
a fals & an vntru seruāt to you which is william your prētys & hath lōge  
woord me to haue his plesur / & becauſe I could nat auoyde his importunate  
request I haue appoityd hym this night to met me in the gardē i the herber  
& yf ye wyll aray your self in myn aray & go theder ye shall se the pte therof  
& then ye may rebuke hym as ye thike best by your dyscrecyon / this hulbād  
thus aduertised by his wyfe / put vpō hym his wyues rayntē & went to the



herber and when he was gone thyder the prentys cā in to bed to his mastres wher for a seaso they wer both contēt & pleasyd ech other by the space of an hour oz .ii. but when she thought tyme cōuenyēt she sayd to the prentys Now go thy way in to the herber & mete hym & take a good waster in thy hād & say thou dydys it but to pue whether I woldbe a good womā oz no & reward hym as thou thynkst best. This prentys doig after his mastres cōcell wēt to the herber wher he founde his master i his mastres appel & sayd I thou harlot art thou comē hether / now I se well yf I wold be fals to my master thou woldest be a strōg hore but I had leuer thou wer hāgyd thā I wold do him so traterous a dede therfoze I shall grue the some punishment as thou lyke an hore hast deseruyd / & therwith lapt hī wel about the sholbs & bak & gaue hym a dose oz .ii. good strypps the master felyng hym selfe sō what to imart sayd pefe wyllā myne owne true good seruāt for godys sake hold thy hādys for I ā thi master & not thi mastres na hore qd he thou lvest thou art but an harlot & I dyd but to pue the / & smote hī agayn Alas man quod the master I beleche the nomore for I am not she for I am thy master fele for I haue a berd and therwith he spacyd his hād & felt hys berd Alas master qd the prentys I crye you mercy & then the mayster went vnto hys wyfe & she alkyd hym how he had sped & he āswerd I wis wyfe I haue bene cherevody betyn how be it I haue cause to be glad for I thanke god I haue as trew a wyfe & as trew a seruāt as any man hath in england.

**¶** By this tale ye may se that it is not wyrdome for a man to be culyd alway after hys porues counsell.

**¶** Fortunyd that in a market towne in the counte of Suffolke there was a stage play i the which playe on callyd John adzoyns wich dwelyd i a nother byllage ij. myle frō thēs playd the deuyll. And whē the play was done this John adzoyns i the euenyng departyd fro the sayd market towne to go home to his owne house & he causē he had there no chāge of clothige he went forth i his deuylls a pell whiche i the way compyng homeward cā thozow a waten of conys belōgyng to a gētylmā of the byllage wher he hym selfe dwelt. at which tyme it fortunyd a prest a byear of a church therby with ij oz iij. other vnthyfity felowes had brought with thē a hore a hey & a feret to thētēt ther to get conis & whē the feret was in the perth & the hey set ouer the path way wher i thys John adzoyns shold com. this prest & this other felowes saw hym com i the deuylls raynēt cōlyderig that they were i the deuylls scruple & stelig of cones & supposyng it had ben the deuyll in dede for fere ran away. this John adzoyns i the deuylls raynēt & he cause it was sōwhat dark saw not the hey but wēt forth i hast & stōblid therat & fell down & wyth the fall he had almost broke

But whē he was a lýttyll recuyrd he lokyd by & spyed it was a hay to chach  
 connyes & lokyd further / & saw that they ran away for fere of hym / & saw a  
 hōse tyed to a bulh laden with connyes whych they had taken / & he toke the  
 hōse & the haye & lepe vpo the hōse & rode to the gentylmannys place that  
 was lord of the wāren / to the entente to haue thanke for takynge suche a  
 pray. And when he cam / knokyd at the gatys. To whome anonc one of the  
 gentylmannys seruauntys alkyd who was there / and sodeynly openyd the  
 gate / and as sone as he perceyvyd hym in the deuyls caryment was sodeynly  
 abashyd / and sparryd the dore agayn / & went in to his mayster / and sayd &  
 sware to hys mayster that the deuyll was at the gate / and wolde come in.  
 The gentylman heryng hym say so callyd another of hys seruauntys & bad  
 hym go to the gate to knowe who was there. This seconde seruaūt cam to  
 the gate durst not open it / but alkyd with lowd voyce who was there. thys  
 John Androyns in the deuyls apperell answerd with a hye voyce and sayd  
 Tell thy master I must nedys speke with hym or I go. This secōd seruaūt  
 heryng that answer supposynge also it had bene the deuyll / went in agayn  
 to his master and sayd thus / mayster yt is the deuyll in dede that ys at the  
 gate / and sayth he must nedys speke with you or he go hencs. The gentylmā  
 than began a lýttyll to bashe and callyd the steward of hys howse / whych  
 was the wyfyt seruaunt that he had and bad hym to go to the gate and to  
 byrnyng hym sure worde who was there. This steward be cause he thought  
 he wold se surely who was there came to the gate and lokyd thowow the chi  
 nys of the gate in driers placys / and saw well that yt was the deuyll and  
 sat vpon an hōse and hangynge aboute the saddell on euery syde sawe the  
 cony heddyss hengynge down / than he came to his mayster aferde in greate  
 haste and sayd / By goddys body yt is the deuyll in dede that is at the gate  
 sytting vpon an hōse laden all wryth sowllys / and by lykelyhede / he is com  
 for your soule purposely / and lakkyth but your soule / & yf he had your soule  
 I wene he shold be gone. This gentylman thā meruelously abashyd callyd  
 by his chapleyn / and made the holy candell to be lyght / and gat holy water  
 and wente to the gate wryth as many of hys seruauntys as durste go with  
 hym / where the chaplayn with holy wordys of coniuracyon sayde / In the  
 name of the fader / sonne and holy goost / I coniure the and charg the in the  
 holy name of god to tell me why and wherfore thoue commyste hyther.  
 This John Androyns in the deuyllys apparell heryng theym begynne to  
 cōiure after suche maner sayd / May nay be not a ferd of me for I am a good  
 dyuell I am John Androyns your neghboour dwellyng in thys towne and  
 he that played the dyuell to day in the play / I haue brought my mayster a  
 dosen or / ii. of hys owne connyes that were stolyn in hys wāren and they  
 horse & they hay / and make theym for fere to runne away / and when they

herde hym thus speke by hys voyce they knew hym well ynoughe and opened the gate and let hym come in. And so all the forsayd fere and dyed was toged to myght and dyspoite.

By this tale ye may se that me fear many tynys more than they nede which hath causyd me to belue that spyrtytys & deuyls haue bene sene in dyuers places when it hath bene nothyng so.

**T**her was a riche man which lay soze seke in his bed lyke to dy wherfore his eldyt son cam to hym & bescechyd hym to grue hym his blyf syng to whom the fader sayd son thou shalt haue goddys blessing & myne / & for that that thou hast ben euer good of condycions I grue & bequeth the all my land / to whom he answered & sayd nay sad I trust you shal lyue & occupy them your selfe full well by goddys grace. Sone after came his ii. sone to hym lyke wyse & desyred his blessing / to whom the fad sayd because thou hast be euer kynde & gentyll & I geue the goddys blessing & myn and also I bequeth the all my mouable goodys / to whom he answered and sayd / nay fader I trust ye shall lyue & do well & spend and vse your goodys your selfe by goddys grace. Anon after the iii. sone cam to hym & desyred his blessing to whom the fader answered & sayd by cause thou hast bene euyl & stoborne of condycions & wolde neuer be ruled after my coucell I haue nother land nor goodys onbequethyd but onely a lytell vacant ground wher a galows standyth which now I geue and bequeth to the / and goddys curse withall to whom the sonne answered as hys bytherne dyd & sayd nay fader I trust ye shall lyue & be in good helth and haue yt and occupy it your selfe by goddys grace. But after that the fader dyed & this thyrde son cotynuyd styll hys vnchrysty condycions wherfore yt was hys fortune afterwarde for hys deseryng to be hangyd on the same galows

By this tale men may wel perceyue that yong people that wyll not be ruled by theyr frendys counsell in youth in tynys come to a shamfull ende.

Two gentylnen of accoutaunce wer appoyntyd to ly with a geyll wo

**T**ma in one nyght the one not knowyng of the other at dyuers tynys

This fyrst ad his houre appoyntyd ca / & in the bed ther he fortunid to lele a ryng / the ii. gentylna when he was gone cam / & fortunyd to fynd the same ryng / & when he had sped hys besynes departyd / & ii. or iii. dayes after the furst gentylnan seynge his ryng on the others synger chalengyd yt of hym he & denyed yt hym & bad hi tell wher he had lost it & he seyde i such a gentylwomans bed / than quod the other & ther founde I yt. & the one sayd he wolde haue yt / the other sayd he shulde not / tha they agreyd to be iuggid by the next ma that they mote / & it fortunid theym to mete with the hulbad of the sayd gentyll woma & desyryd hym of his best Iugemēt thewyng hym all hole mater / then quod he by my iugemēt he that owde the sctys shuld haue the ryng / the quod they & for your good iugemēt you shall haue the ryng.



Tolte. fff.

**I**n a byllage in suffer there dwellyd a husbandinā whose wyfe  
 fortunyd to fall syk. Thys husbandinan came to the preech  
 of the church and desyryd hys counsell what thyng was best to  
 help his wyfe/whych answeryd hym & sayd þ in byedstrete in londō there  
 was a connyng þhesyrcon whose name is callyd master Jordayne/Go  
 to hym & shew hym that thy wyfe is syk and Impotent & not able to go &  
 shew hym her water and beseech hym to be good master to the/and praye  
 hym to do hys cure vppon her:and I warrant he wyll tech the some med-  
 syne that shall help her. Thys husbandinan folowynghys counsell cā to  
 london & askyd of dyuers men which was the way to good ale strete so þ  
 euery man þ hard hym laught hym to scoone. At the last one þ harde hym  
 askyd him whether it were not bred strete that he wold haue/ By god qd  
 the husbandinā ye say treuth:fo? I wyl well it was oðer brede o? drink:  
 So whē they had taught hym the way to bred strete & was fteryd into þ  
 strete he askyd of dyuers men where one master þyspot dwellyd whych  
 sayd they knew no such mā & laught at hym apace. At last one askyd him  
 whether it were not master Jordayn þ physycio. ye þ same qd þ husband  
 inā fo? I wot well a to?dayn & a pylspot is all one. So whē they had shew-  
 yd hym hys house he wēt thyder & cā to hym & dyd hys erād thus & sayd  
 Syr: if it please your mastyr I vnderstand ye ar callyd a connyng confu-  
 syon: So it is my wyfe is syk & oinnypotent & may not go & here I haue  
 brought you her water I besech you do your corage vppon her & I shall  
 gyue your mastyr a good reward. The phesycio pleyuynghy the water  
 þ she was weke of nature had hym get her mete þ were restoratyue & spe-  
 cially if he could let her haue a poundgarnet & to let her not ouercome her  
 stomak w mych mete tyll she haue an apetyte. Thys husbandinā herd him  
 speke of a poundgarnet & an apetyte had wend he had spoken of a pound  
 of garlyk and of an ape & shortly bought a pound of garlyk & after went  
 to the stylyard & bought an ape of one of the marchant & brought both  
 home to hys wyfe & tyed the ape w a cheyn at hys bedde fete/ & made hys  
 wyfe to ete the pound of garlyk whether she wolde o? no/whereby she fell  
 in so gret a lask that it purgyd all the corrupcio out of her body:whereby  
 & by resō þ the ape that was tyde ther made so many mokyss skypys &  
 knakks that made her oftynys to be mery & laught that thankyd be god  
 she was shortly restoryd to helth.

¶ By thys tale ye may se that oft tynys medesyns taken at ad-  
 uenturys do as much good to the Pacient as medesyns geuen  
 by the solempne coucell of connyng physycons.

.B.I.

**I**n the byuerfylte of Dronsford there was a skoler þ̄ deliþyd  
much to speke eloquent englysh & curious termes/ And ca to þ̄  
cobler wyth hys shoyes whych were pikid befor as the þ̄ byd þ̄  
veson to haue them choutyd & sayd ti, ys wysle/ Coler I pray the let me. ii.  
tryangyls & ii. lemy cercles vppon my subpedytals & I shall gyue the 10.  
thy labor/ Thys cobbler becaule he vnderstode h; in not half well aswerid  
shortly & sayd/ Syr poure eloquence passith myne itelligence/ but I pro-  
myse you yf ye meddyl wyth me/ the dowyng of youre shone shall coste  
you. iii. pence.

**By** thys tale me may lerne þ̄ it is foly to study to speke eloquet  
ly befoze them that be rude & vnlernyd.

**A** Certayn artificer in londo there was whiche was soze syk that  
coud not well dygest hys mete/ to whod a phyysico cam to gyue  
hym counsell & leyd þ̄ he must vlc to ete metis þ̄ be light or dy-  
gestyon as small byrds/as sparous or swallows & especyall þ̄ byrd þ̄ ys  
callyd a wagtail whose tliche ys merucloue lyght of dygestyō becaule  
that byrd ys cuer mouyng & flyyng. The lik man heryng the phelicion  
seyd so andweryd hym & leyd/ Syr yf that be the cause þ̄ those byrds be  
lyght of dygestyon Than I know a mete mychlyghter of dygestion than  
other sparow swallow or wagtail/ & that ys my wyys to go for it is ne-  
uer in rest but cuer mouyng & flyyng.

**By** thys tale ye may lerne a good generall rule of phisysk.

**A** womā ther was whych had had. liti. husbād. It fortunyd also  
that this fourth hulband died & was b;ought to chyrch vppon þ̄  
bere/ whod this womā folowyd & made gret mone & wext very soze. In so  
mych that her neybours thought she wold sowne & dy for sorow/ wherfor  
one of her gosypys cam to her & spake to her in her ere & bad her for godd  
fake to comfort her self & refrayne that lamentacō oꝝ ellys it wold hurt  
her gretly & pauenture put her in ieopdy of her lyfe. To whod this womā  
asweryd & sayd/ I wys good gosyp I haue gret cause to moꝝne if ye knew  
all/ so; I haue byryed. ii. husbānds besyde thys man/ but I was neuer i  
the case þ̄ I am now/ for there was not one of the but whe that I folowid  
the cosle to chyrch et I was sure alway of an other husbād befoze that þ̄  
corse cam out of my house/ & now I am sure of no nother hulband & ther  
foze ye may be sure I haue gret cause to be sad & heuy.

**By** thystale ye may se that the olde puerbe ys trew that yt is as  
gret pyte to se a woman wepe as a gosse to go baretoke.

**A** Nother woman there was that knelyd at y mas of requie whyle the corse of her husbände lay on the bere in the chyrch. To whom a yonge man came to speke wyth her in her ere as though he had bene for soim matre concernyng the funerallys/ howe be yt he spake of no such matter but only wo wyd her that he myghte be her husbände / to whome she answered & sayde thus/ Syr by my trouthe I am sory that ye come so late / for I am sped all redy / For I was made sure yester day to a nother man.

**C** By thys tale ye maye perceyue that women ofte tymes be wyle and lothe to lose any tyme.

**A** Merchante that thought to deride a myllner seyde vnto y myllner syttyng among company. Sir I haue hard say that euery trew myllner that tollythe trewlye hath a gylden thombe/ the myllner answered & seyde it was trewth/ Then quod the merchaunt I pray the let me se thy thombe/ & when the myllner shewyd hys thombe the merchaunt sayd I can not perceyue y thy thombe is gilt/ but yt ys but as all other mennys thōbis be/ to whom the myllner answered & seyde/ Syr trewthe yt ys that my thōb is gilt how be it ye haue no power to se it/ for ther is a properte cuer incider thereto y he y ys a cokercold shall neuer haue power to se yt.

**D** He calld Oconer an yssh lord toke an horsleman prysoner that was one of hys gret cunnys/ whiche for any request or yntrety y y horsman made gaue iugement that he shulde incōtynēt be hāgyd/ & made a frere to shypue hym and bad hym make hym redy to dye (Thys frere y shoue hym examyned hym of dyuers synes & askyd hym amōg othere whyche were the grettyste synys that euer he dyde/ thys horsmane answered & sayde one of the grettyste actys that euer I dyde whyche I now most repent is that when I toke Oconer the laste weke in a churche and ther I myght haue bzennyd hym church and all & because I had consēpence & pyte of bzennying of the church I taryed y tyme so long y oconer escaped/ & that same deferring of bzennying of the church & so long taryeng of that tyme is one of the worst actys y euer I dyd wherof I moste repent/ Thys frere perceyuyng hym in that mynd sayd pece man in the name of god & change y mynde & dye in charite or els thou shalt neuer come in heuē/ nay quod the hors man I wyll neuer change y mynde what so euer shall come to my soule/ thys frere perceyuyng hym thus styll to contynue hys mīde cā to oconer & seyde sy in y name of god haue some pyte vppō thys mannyss soule & let hym not dye now tyl he be in a better mynde/



For yf he dye now he hys so far out of charyte þ' hterly hys soule shall be dampnyd / and shewyd hym what mynde he was in & all the holic matter as ys befoze shewyd. Thys horsman heryng þ' frere thus intrete for hym sayd to oconer thus / Oconer thou seest well by thys mannyes repoyte þ' yf I dye now I am out of charyte & not redy to go to heuyn / & so it ys þ' I am now out of charyte in dede / but thou seest well þ' this frere ys a good man he is now well dysposyd & in charyte / and he is redy to go to heuyn & so am not I / therfore I pray the hang vp thys frere whyle that he hys redy to go to heuyn and lette me tary tyla nother tyme þ' I may be i charyte and redy & mete to go to heuyn. This Oconer heryng this mad answer of hym sparyd the man & forgaue hym hys lyfe at that season.

By thys ye may se that he that is in daunger of his enemye þ' hath no pyte / he can do no better than shew to hym the vttern.oste of hys malycious mynde whych that he beryth toward hym.

**T**he archdeken of Essex þ' had bene long in auctoryte in a tyme of vyltacion when all the preestys apperyd befoze hym callyd as ydc. iii. of þ' rog prestys whych were accusyd þ' they could not well say they deuyned scruyte / & askyd of the whē they sayd mas whether they sayd corpus meus or corpus meū. The furst preest sayd þ' he sayd corpus meus. The secōd sayd þ' he sayd corpus meū. And the he askyd of the thyrd how he layd / whych answered & sayd thus / ly because it is so gret a dout & dyuers men be in dyuers opynyons / therfore because I wold be sure I wold not offend whē I come to þ' place I leue it clene out & say nothyng therfore / wherfore he then openly rebukyd them all thre. But dyuers that were present thought more default in hym because he hym self befoze tyme had admyttyd them to be preestys.

By thys tale ye may se that one ought to take hede how he rebukyth an other lest it cozne most to hys owne rebuke.

**T**wo frerys sat at a gentylmans tabyll whych had betoze hym & a fastyng day an ele & cut the hed of the ele & layd it vppō one of þ' frer's trechar's / but the frere because he wold haue had of þ' myddyll part of the ele sayd to the gentylman he louyd no ele hedde / this gentylman also cut the tayle of þ' ele & leyd it on the other frer's trechar / he lykwylse because he wold haue had of the myddyll pte of þ' ele sayd he louyd no ele taylys. Thys gentylman perceyving that gaue the tayle to the frere þ' sayd he louyd not the hed / & gaue the hed to hym that sayd he louyd not þ' tayle. And as for the myddyll parte of the ele he ete part hun

Folio. v.

self & part he gaue to other folke at y table/wherfore these fyers for anger wold etc neuer a mossell/ & so they for all theyr craft & subtylte were not onely deceyued of y best mossell of y ele/ but therof had no part at al.

¶ By this ye se that they y couet the best part somtyme therfore lose the mean: part and all.

**A** welchman dwellynge in a wyld place of walys came to hys curate in the tyme of lent & was cōfessyd. & when his confessyon was in maner at the end the curate asked him whether he had any other thyng to say y greuyd hys cōscēce/whych sore abasshyd answeryd no word a gret wyyle/at last by exortacion of hys goostly fader he sayd y there was one thyng in his mynd that gretly greuyd hys cōscēce which he was alhamed to vtter /for it was so greuous y he trowid god wold neuer forgyue hym/to whom the curate alwerd & sayd y goddof mercy was aboue all/ & bad hym not dyspayre in the mercy of god/ for what so cuer it was yf he were repentaūte y god wold forgyue hym/ And so by long exortacion at the last he shewyd it & leyd thus /Syr it happenyd omis that as my wyfe was making a chese vppon a fryday I wold haue sayd whether it had ben salt or frely and toke a lytyll of the whey in my hand & put it in my mouth & or I was ware part of it went downe my throte agaynst my wyll & so I brake my fast/to whom the curate sayd & if ther be no nother thyng I warant god shall forgiue the. So whā he had well comfōrtyd hym w y mercy of god the curate prayd hym to answer a question & to tell hym treuth/& when the welchman had promysyd to tell the treuth/the curate sayd that there were robberys & murders done nye the place where he dwelt & dyuers men found slayne & askyd hym whether he were cōsentyng to any of them /to whō he answerid & leyd yes & sayd he was ptee to many of them & dyd helpe to robbe & to sle dyuers of them ¶ Then the curate askyd hym why he dyd not cōfesse him therof/the welchman alwerd & sayd he toke y for no synne for it was a custome amonge them y whan any boty came of any ryche merchaunt rydyng y it was but a good neybours dede one to help a nother when one callyd a nother/& so they toke that but for good felyshyp & neybourhod.

¶ Here ye may se y soine haue remozle of conscyence of small benyall synys & sere not to do gret offence wout shame of y world or dyede of god: & as y cōen puerb is they thūble at a straw & lepe ouer a blok.

**A** Ryche couetous marchāte ther was y dwellyd in Lōdon whych cuer gaderyd money & coud neuer fynd in hys hert to spend no ght vppon hym self no: vppon no mā els/whych fell sore syk/ & as he lay

B. iii.

on hys deeth bed had hys purs lyeng at his beddys hed/ & had suche a loue  
 to hys monney that he put his hand in his purs & toke out therof. x. oz. xii. li  
 i nobles & put them in his mouth/ And becaule his wyfe & other preyuyd  
 hym very lyk & lyke to dye they crosstyd hym to be confelssyd and brought  
 p curate vnto him/ whych when they had sauldyd hym to ley Benedicite p  
 curat bad hym cry god mercy & shew his synnys. Chan this syk man be-  
 gan to sey I cry god mercy I haue offendyd in p. vii. dedly synnys & bro-  
 ken the. x. commaundementys/ & becaule of the gold in hys mouth he mut-  
 fiede so in hys speche that the curate coude not well vnderstande hym/  
 wherefore the curate asked hym what he hadde in hys mouthe that lettcd  
 hys speche/ I wys mastere persone quod the syk man inuffelynge I haue  
 nothyng in my mouth but a lyttyll monney becaule I wot not whether I  
 shall go I thoughte. I wolde take some spendyng monney wyth me so? I  
 wot not what nede I shall haue therof/ And incontynent after that sey-  
 yng dyed befoze he was confelssed oz repentant that ony man could per-  
 ceue/ and so by lyklyhode went to the deuyll.

By thys tale ye may se that they that all theyre lyuys wyll neuer do  
 charyte to theyr neyghbours/ that god in tyme of theyr dethe wyll not  
 suffer them to haue grace of repentaunce.

**T**here was a certayn ryche husbandman in a byllage whych loued  
 nottes incruelously well & set trees of silberdys & oher nut trees  
 in his orchard/ & nor shid them well all hys lyfe/ & when he dyed he made  
 hys executours to make promise to bery w hym yn hys graue a bage of  
 nottis oz els they sholde not be hys executours/ which executours so? fe-  
 re of losyng theyre tomy's fulfyllyd hys wyll & dyd so. It happenyd p the  
 same nyght after that he was beryed there was a n. plnere in a whyte co-  
 te came to this may's garden to thet et to stele a bag of nottis/ & in p way  
 he met w a tayler in a blak cote an vnth. ft of hys accoyntaunce & shewyd  
 hym hys intent/ This tayler lyke wyle shewyd hym p he intedyd p same  
 tyme to stele a shepe/ & so they both there agreyd to go forthward euery  
 man scuerally w hys purpose & after p they apoynted to make good che-  
 re ech w oth er & to meete agayne in p chyrch porch/ & he that came furst to  
 tary so? the oth er. This mylner when he had spede of hys nottys came  
 furst to the chyrch porche & there taryed so? hys felowe and the mene why  
 le satte styll there & knakked nottys. It fortunyd than the sexten of the  
 church becaule yt was abowt. ix. of the klok cam to ryng curfu. & when he



Folio. vi.

lokyd in þ porch & saw one all in whyte knakkyng nott<sup>e</sup> / he had went  
it had bene þ dede man tylen out of hys graue knakkyng þ nottes þ  
wer byryed wþ hyu & ran home agayn in all hast and tolde to a krepyll þ  
was in hys howle what he had lene. This krepyll thus heryng rebu  
kyd þ sexten & seyð þ yf he were able to go he wold go thyder & coure þ  
spyte / by my trouth qd þ sexte & yf thou darst do þ I wyl bere the on my  
nek & so they both agree. The sexten toke þ krepill on hys nek & cam in  
to þ chyrch agayn / & þ mylner in þ porch saw one comyng beryng  
a thing on his bak had went it had ben þ taylour comyng w the shepe  
& rose vp to mete the / & as he cam towarde the he askyd & seyð / Is he  
fat / is he fat / þ sexten heryng hym sey so / for fere cast the krepill down &  
seyð fat or lene take hym ther for me / & ran away / & the creple by myra  
cle was made hole & ra away as fast as he or faster / This mylner per  
cepyung þ they were. ii. & þ one ran after a nother suppolyng þ one had  
spyed þ tayler stelyng þ shepe and þ he had con after hym to haue taken  
hym / and feared þ ioun booy also had spyed hym stelyng nottes he for fe  
re left hys nottes behynd hym and as secretly as he coude ran home to  
hys myll / And anon after þ he was gon þ tayler cam w the stolyn shepe  
vpon hys nek to the chyrch porch to lese the mylner & when he found  
ther the not shalps he suppoled þ hys felow had be ther and gone home  
as he was in oede / wherefore he toke hy þ shepe agayne on hys nek and  
went to ward the myl / But yet duryng this whyle the sexte whych ran  
away went not to hys owne house but wet to the pylly priatis chader / &  
shewd hym how the spyte of þ man was tyld out of hys graue knakkyng  
nottes as ye haue hard before / wherfor þ prest sayd that he wold go cou  
re hym yf the sexten wold go w hym / & so they both agreed / þ prest dyd  
on his surples & stole about hys nek & toke holy water w hym and cam  
w the sexte toward þ church / & as soon as he enteryd in to þ church yad  
de / The tayler w the whyte shepe on hys nek intendyng as I before ha  
ue shewid yow to go down to þ myll met w them & had went þ þ prest in  
hys surples had ben þ mylner in hys whyte cote / & seyð to hym by god  
I haue hym I haue hym meanyng by the shepe þ he had stolyn / the prest  
percepyng the tayler all in blak & a whyte thyng on hys nek had went  
it had ben þ deuyll beryng away the spyte of þ dede man þ was beryed  
& ran away as faste as he coude takyng þ way downe toward the myll / &  
þ sexten connyng after hi. This tayler seyng one folowynng hi had wet  
þ one had folowed the mylner to haue don hym some hurt & thought he  
wold folow if nede were to help þ mylner. & went forth tyl he cam to the  
myll & knocked at þ myldore / þ mylner beyng wþn asked who was ther  
þ tayler answered & said by god I haue caught one of them & made hi sure

& tyed hym fast by þ leggyss menyng by the shepe þ he had stoynd & had  
 the on hys neck tyed fast by þ leggyss. But þ mynlner heryng hym sey þ he  
 had hym tyed fast by the leggyss had wente it had be the comtable þ had  
 take the tayler for stelyng of the shepe & had tyed him by þ leggs / & ferid  
 þ he had comen to haue taken hym also for stelyng of the nottys / wherfo  
 re the mynlner openyd a bak doze & ran away as fast as he coude. The tay  
 lour heryng the bak doze openyng wet on þ other syde of þ myll / & there  
 saw the mynlner runnyng away / & stode there a luttill while musyng w þ  
 shepe on his neck. Then was the parssh prest & the serte standyng there  
 vnder the mylhouse hydyng thein for tere & saw the taylour agayn w þ  
 shepe on his neck had wend styll it had bene the dryyll w the spyt of the  
 dede man on hys neck & for fere ran away / but becaule they knew not the  
 ground well / the prest lepte into a dyche almost ouer the hed lyke to be  
 drounyd that he cryed wyth a loud voyce help help. Then the taylour lo  
 kyd about & saw the mynlner rone away & the sexten a nother way & hard  
 the prest cry help: had wend it had bene the cōstable w a gret cōpany cry  
 eng for help to take hym & to byng hym to pylson for stelyng of þ shepe  
 wherfore he threw downe the shepe & ran away a nother way as fast as  
 he coude / & so euery man was aurd of other wythout cause.

¶ By thys ye may se well it is foly for any man to fere a thyng to  
 mych tyll that he le some proue of cause.

¶ In þ old world when all thyng coude speke þ.iiii. element met  
 to gedet for many thyngs whych they had to do becaule they  
 must meddyll alway one with a nother: & had cōmunicaciō to  
 gedet of dyuers matters / & becaule they coude not conclud all the m  
 ters at þ season they appoyntyd to byke comunycacyon for þ tyme & to  
 mete agayn a nother tyme / therfore ech one of the thewyd to other wher  
 theye most abydyng was & where theye felows shuld fynd the in if nede  
 shuld requyre: & fust þ yerth sayd byethen ye know well as for me I am  
 pmanēt alway & not remouable therfor ye may be sure to haue me alway  
 whan ye lyst. The water seyde yf ye lyst to seke me ye shalbe sure cuer to  
 haue me vnder a toft of grene rushys or ellys in a womans eye. The  
 wynde sayd yf ye lyst to seke me ye shalbe sure cuer to haue me amonge  
 aspyn leuys or els in a womans tong. Then quod the fyre yf any of you  
 lyst to seke me: ye shall cuer be sure to fynd me in a flynt stonc or cis in a  
 womans hart.

¶ By thys tale ye may lerne aswell the properties of þ.iiii. element  
 tys as the properte of a woman.

Folys. bii.

**A** Here was a iustyce but late in þ realme of englonð called master Claufour a very hounly man & rude of condycions & louyd neuer to spẽd mych money / This malter Claufour rode on a tyme in hys cyrcute in a place of the north cõtrei where he had agreed w the shyrif for a certayn some of money for hys chargys thoro we the shyre / so that at euery Anne & lodgyng thys malter Claufour payd for hys own collys / It fortunyd so þ when he cam to a certayn lodgyng he cõmaunded one Torpyn hys seruāt to se þ he vled good husbondry & to saue suche thynges as were last & to cary it w hym to serue hym at the next baytyng / Thys Torpyn doyng hys masters cõnaudemēt toke þ brokyn brede brokyn mete & all sych thig þ was last & putit in hys male / The wyfe of þ house perceyving þ he toke all suche fragmentys & vytayle w hym þ was last & put it in hys male / she brought vp þ podge þ was last i the pot & when torpyn had corned hys bak a lxxij syde she pouryd þ podge in to þ male whych ran vpon hys robe of skarlet & other hys garmētys & rayed them very euyl that they were mych hurt therw. Thys Torpyn sodeynly cornyd him & saw it / reuylt the wyfe therfor & ran to hys master & told hym what she had don / wherfor master Claufour incõti nēt callyd þ wyfe & leyd to her thus. Thou drab qd he what hast thou dō why hast thou pouryd þ podge in my male & marryd my raynēt & gere / O sy: quod þ wyfe I know well ye ar a iudge of þ realme / & I perceyue by you: you: mid is to do ryght & to haue that that is your owne / & your mynd is to haue all thyng w you þ ye haue payd for / both brokyn brede mete & other thyngs þ is iest: & so it is reason that ye haue / & therfore because you: seruāt hath taken the brede & the mete & put it i you: male I haue therfore put in your male the podge þ be last because ye haue well & truly payd for them for yf I shuld kepe ony thyng from you þ ye haue payd for: peraduenture ye wold trouble me in the law an oþer tyme.

**H**ere ye may se þ he þ playth the nygarde to mych sometyne yt torneth hym to hys owne losse.

**A** Certayne weddyd man there was whyche whan he was dede cā to heuen gatys to saynt Peter & sayd he cā to claym his herytage which he had deseruyd. Seynt Peter askyd hym what he was / & he sayd a weddyd mā / anon Seynt peter openyd þ gat & bad hym come in & sayd he was wo:thy to haue hys herytage because he had had much trobyll & was wo:thy to haue a crowne of glory. Anon after þ there cam a nother man that claymyd heuyn & sayd to Seynt Peter he had had. ii. wyuys / to whom Seynt peter alweryd and sayd come in for thou art wo:thy to haue a doble crown of glory / for thou hast had doble trouble / at þ last there cam a thyrd claymyng heuen & sayd to Saynt peter



þ he had had. iiii. wyuys & desyryd to come in / what quod Seynte Peter  
thou hast bene onys in trouble & therof delyueryd / & then wyllyngly wol-  
dyst be troyld agayn & yet agayn therof delyueryd / & for all þ couldst not  
beware þ thynde tyme / but enterest wyllyngely in trebyll agayne there-  
fore go thy way to hell for thou shalte neuer come in heuen for thou arte  
not worthy.

**C**hys tale is a warnyng to them that haue bene twyse in parell  
to beware how they come therein the thynde tyme.

**A** Ryche merchant of london there was which had but one sonne  
þ was somewhat vnthyrty therfore his fader vppon hys deeth  
bed called hym to hym & seyde he knew well þ he had ben vnthyr-  
ty howbere yt he knew he wold amend hys condicions he wold make hym  
his executoure & leue hym his goodys so þ he wold promysse to praye to  
hys soule & to fynde one dayly to syng for hym / whyche thyng to perfoz-  
me hys son there made a faythfull promysse. After þ thys man made hym  
hys executoure & dyed / But after that hys sone kept luthyrot þ in short  
tyme he had wasted & spend all & had nothyng left but a hen & a cok that  
was hys faders. It fortunyd than that one of hys frendys came to hym  
& sayd he was sorry þ he had wastyd so mych & askyde hym how he wolde  
pfozun hys promysse made to hys fader þ he wold kepe one to sing for hym  
**C**hys yong man answered & sayd by god yet I wyll perfozme my pro-  
mysse / for I wyll kepe thys same cok alweyll & he wyll krowe euery  
daye and so he shall syng euery day for my faders soule / & so I wyll per-  
fozme my promysse well ynough.

**B**y thys ye may se that it is wysdome for a man to do good  
deedys hym self whyle he is here & not to trust to the prayer and  
promys of hys executours.

**T**here was a mayde stode by a ryuers syde in her smok waschyng  
clothes. And as she stoupyd oft tymys her smokke cleuyd be-  
twene her buttockes / By whome there came a trece serunge her and sayde  
in sport. Mayd mayde take hede for Bayard bytys on the byddyll. May  
wys master frere quod the mayden he doth but wyppen hys mouth and we  
nyth ye wyll come & kille hym.

**B**y thys ye may se that a womans answer is neuer to seke.

Folio. bitt.

**C**ertayn man there was dwellinge in a towne callyd Gotaun  
 which went to a fayre. iii. myle of to by shepe / & as he cam ouer  
 a bydge he met w one of hys neybours & told him whether he  
 went / & he askyd hym whych way he wold byng the / whych sayd he wold  
 byg the ouer the same bydge / nay quod the other mā but thou shalt not  
 by god qd he but I wyll / & other agayn said he shuld not / & he agayn said  
 he wold byng them ouer lpyte of his teth & so fell at word / & at the last  
 to buffet / that eche one knockyd other well about the heddyss w theyre  
 fyllys. To whom there cam a thyrd man which was a myner wyth a sak  
 of mele bppo a hoyle a neybour of theys & partyd them / & askyd the what  
 was the cause of theyr baryaunce / whych then shewyd hym the matter &  
 cause as ye haue harde / Thys thyrd man the myner thought to rebuke  
 theyr folyshnes with a famylyer example & toke hys sak of mele from his  
 hoys bak & openyd it & pouryd all the mele in the sak ouer the bydge into  
 the conyng riuer wherby all the mele was lost & sayd thus. By my trouthe  
 neybors becaule ye stryue for bypyng ouer the bydge thole shepe which  
 be not yet bought no: wot not wher they be / me thynketh therfore there  
 is curyn as mych wyte in your heddyss as there is mele in my sak.

**T**hys tale shewyth you that some man takyth bppo hym to  
 shew other men wyldome when he is but a folc hym self.

**A**nother man there came to confesse hym self to a gray frere &  
 shroue him that he had layne with a yong gentylwoman & frere  
 than as sayd hym in what place / & he said it was in a goodly cha  
 ber all nyght lōg in a soft warme bed / The frere heryng that shuggyd  
 in hys clothyss & sayd / now by swete seynt fraunces then wast thou verye  
 well at ease.

**C**handeler being a wydower dwelling at holborne byge in lōdō  
 had a fayre doughter / whom a yōg gentylman of dauys Anne  
 woyd gretly to haue hys pleaiure of her / whych by long sute to  
 her made at p last grautyd him & payntyd hym to cōe bppo a night to her  
 faders house in p euenyng & she wold conuey him into her chāber secretly  
 whych was an inner chamber wythin her faders chāber / So accordig to  
 p poltmet all thig was pformyd so p he lay w her all nyght & made good  
 there tyll about. iiii. a clok i p mornig / at which tunc it fortunyd this yōg  
 gētylmā fell a coughig / whych cā bppo hym so sore p he coud not refrayn

Thys yong wench then fering her fader that lay in the next chāber bad  
hym go put hys hed in the draught lest þ her fader shuld here hym: which  
after her counsell rose in hys shyrt & so dyd / but the becaule of the sauoz  
of the draught it causyd hym to cough much moze & louder that þ wēchis  
fader hard hym & askyd of hys doughter what man was that þ coughid i  
her chāber / she answeryd & layd no body. But euer thys yōg mā coughid  
styll moze & moze whom the fader heryng seyde / by goddes body hoze thou  
lyest I wyl se who hys there & rose out of hys bed: ¶ Thys wench percey-  
uyng her fader tpylyng cam to the gentylmā & sayd take hede sy to your  
self my fader comyth. ¶ Thys gentylman sot ely therwytch abashyd wolde  
haue pullyd hys hed out of the draught hole whych was very crepte fo:  
hys hed that he pullyd the sege bozd vp therwytch / & hangyng about hys  
nek ran bypon the fader beyng an old man & gaue hym a gret fall / & bare  
hym down & hurt hys arme / & operyd the dorys & ra into þ strete wytch þ  
draught bozde about hys nek towarz dauys Anne as fast as he coude.  
¶ This wēch for fere ra out of her faders houle & cā not there a moneth af-  
ter. ¶ Thys gentylman as he ran bypon holborne byrdege met w a colyers  
cart laden w colys where there was. ii. o. iii. sayttly hoysys / which when  
they saw thys gentylman rōnyng start asyde & threwe down þ cart wytch  
colys / & drew it asyde & brake þ cart rope / wherby the colys fell out some  
in one place some in an other / & after the hoysys brake they tralyys & ran  
some toward synthfeld & some toward newgate that the colyer ra after  
them & was showre & moze o he coude get his horse to geder agayn / By  
whych tyme the people of the strete were rylen and cā to þ strete & saw yt  
strawyd wytch colys euery one fo: hys part gaderyd by the colys: that þ  
moost part of the colys were gone o: the colyer had got hys hoysys. ¶ But  
duryng thys whyle the gētylman wēt thoro w seynt andrews churchyarde  
toward dauys Anne / & there met wytch the sextē comyng to church to rig  
to morow mas: whych when he saw the gentylman in the churchyarde in  
hys shyrt w the draught bozd about hys nek / had wēd it had bene a spryt:  
& cryed alas alas a spryt & ran bak agayn to hys house almost at þ barrys  
& for fere was almost out of hys wyt þ he was þ moze halfe a yere after.  
¶ Thys gentylman than becaule dauys Anne gatys were not open went  
on the bak syde & lept ouer the garden wall / but in lepyng the sege bozd  
so trobled hym thot he fell down in to the garden & had almost broke his  
nek & there ley styll tyll þ the pryncipall cam in to the gardyn / whych when  
he saw hym ly there had wēd some man had be slayne & there cast ouer þ  
wall & durst not come nye him tyll he had callyd by hys company / whych  
when many of the gentylmen wher come to gether / lokyd well bypō him  
and knew hym & after releuyd hym / But the bozde þ was about hys nek



causyd his hed so to swell that they could not get it of tyll they were layne to cutte it of with hatchettys. Thus was the wench well Iappd/ & for fere she can fro her fader/ her faders arme was hurt the colyar lost his colys the sexte was almost out of his wyte/ & the gentylman had almost broke his neck.

**A** marchantys wyfe ther was in bolwe parcyth in london some what slept in age to who her mayd cam on a sonday in lent after dyner & sayd maystres quod she they ryng at sepnt Thomas of acres for ther shall be a sermo prechyd anon/ to whom the maystres answerd & sayd mary god dys blyssyng on thy hart for warnyng me therof & becaule I slept not wel all this nyght I pray the byngge my stole with me for I wyll go thyder to loke whether I can take a nap thye whyle the prest is prechyng

By this ye may se that many on goth to churche as moche for other thyngys as for deuocyon.

**T**her was a certayn company of women gatherd togeder in conuynycacyon one happenyd thus to say her pyggys after they were farrowyd dyed and wolde not lyue and one olde wyfe of her accoyntance heryng her say so bad her get a cockholdys hat and put the pyggys therein a whyle after they were farrowyd and they iholde lyue/ wherby wyfe intenyng to do after her counsell came to one of her gossypys and shewyd her what medecyne was thaugh her for her pyggys & prayd her to lend her her husbandys hat/ wherby answeryd her angerly and sayd I wold thou knewyst it Dabbe I haue none for my husbnde is no cockhold for I am a good woman and so lyke wyfe euery wyfe answeryd her in lyke maner that she departyd frome many of them in anger and skoldyng. But whan she sawe she coude get none she came agayne to her gossypys all angerly and sayd I haue gone round aboute to boztoto a cockholdys hat and I can get none wherfore yf I lyue another yere I wyll haue one of myn owne and be out of my neyghbours daunger

By this tale a man may letne that it is moze wysdome for a man to trust moze to his owne stozz than to his neyghbours gentylness.

**A** gentylman & a gentylwoman sat togeder talkyn whiche gentylman had gret payn in one of his teth. & hapnyd to say to the getylwoman thus. I wyls mastres I haue a toth i my hed which greuyth me very soze wherfore I wold yt were in your tayle. She heryng hym sayng so. answeryd thus. In good fayth syz yf your toth were in my tale it coude do yt but lytyll good/ but yf there be any thyng in my tale that can do your toth good I wold yt were in your toth.

By this ye may se that a womans answer is seldome to seke.

**I**n the tyme of lent a welchman cam to be confessyd of hys curat  
whych in hys cōfession sayd that he had kylld a freere / to whō the  
curat sayd he coude not assyle hym / ycs qd the walchmā yf thou  
knewest all thou woldyst assyle me well inough / & when the curat had cō  
mandyd hym to shew hym all the case he sayd thus mary ther wer. ii freers  
& I myght haue slayn them both yf I had lyst but I let the one scape ther  
fore master curat set the tone agaynst the tother & then the offence ys not so  
great but ye may assyle me well ynough.

**C** By this ye may se that dyuers menne haue so cupll & large cōsp  
ens that they thynke yf they do one good dede or refrayne from the  
doynge of one cupll synne that yt ys a satisfaccyon for other synnis  
and offence.

**T**here was a company of gētylmen in nozthātonshyre whych went  
to hunte for deere in the porleros in the gollet besyde stony strat  
ford / Among which gentylmen ther was one which had a walche  
man to his sruaunte a good archer / whiche when they came to a  
place where they thought they shold haue game / they made a ston  
dyng and poyntyd thys welchman to stand by a tre nygh the hre way and  
bad hym in any wyse to take hede that he shot at no caskall nor medle nat  
with out it were a male & yf it were a male to spare not / wel qd this welch  
man let me alone. And when this walchman had stande there a whyle he  
sawe moche deere cōmyng / as well of Huntelere as of Rascall / but eue he  
let them go and toke no hede to them. **C** And within an howre after he  
saw come rydyng in the hre way a man of the countrey which had a boget  
hangynge at his sadyll bowe. And when this walche man had espyed hym  
he bad hym stand & began to drawe his bow and bad hym deliuer that lyl  
till male that hynge at his sadell bowe / Thys man for fere of his lyfe was  
glad to deliuer hym his boget / & so dyd & than rode his way & was glad he  
was so esapyd. And when this man of the countrey was gon thys welch  
man was very glad & went incontynent to seke his master & at last founde  
hym with his company / and whā he sawe hym he come to hym & sayd thus  
Master by cottys plut & her nayle I haue stande ronder thys two howrs  
and I coude se neuer a male but a lytell male that a man had hangynge at  
his sadell bow / & that I haue gotten / & lo here it is / and toke his master the  
boget whych he had taken away from the forsayd man / for the whiche dede  
bothe the master & the sruant were afterwarde in great trouble.

**C** By thys ye may lerne yt ys gret foly for a master to put a sruant  
to that besynes wherof he can nothing skyll and wherin he hath nat  
be blyd.

Folio. r

**A** yonge gentylman of the age of .xx. yere some whate dysposyd to myrth and game on a tyme talkyd with a gentylwoman which was ryght wyse and also meye. this gentyl woman as she talkyd with hym happenyd to loke vppon hys berde / which was but yonge and growen some what vppon the ouer lyppe and but lyttell growen beneth as all yonge mennys berdys comonly ble to growe sayd to hym thus. Syr ye haue a berde aboue and none beneth. and he hearynge her say so / sayd in spoorte / mastres ye haue a berde benethe and none aboue / may quod she / then set the tone agaynst the tother / which answere made the gentylman so abashyd that he had not one worde to answer.

**T**here was a certayn white frere which was a very glotton and a great nyggyn whiche had an vngtacyoule boy that cuer folowyd hym and bare hys cloke / and what for the freres glottony & for his chozlyshnes the boy where he went coude skant get mete inough for the frere wolde ett almoste all hym selfe. But on a tyme the frere made a sermon in the cōtrey wherin he touchyd very many myracles whiche cryst dyd afore his passyon amonge whiche he specyally reherseyde the myracle that cryst dyd in sedyngge fyue thousande people wyth the fyue louys of brede and with iij lyttell fyllys and thys freres boy which caryd not gretely for hys master hearynge hym say so and consyderyng that hys master was so great a churle and glotton answered with a loude voyce that all the church hard & sayd by my trouthe mayster. Then there were no freres there. whiche answere made all the people to fall on luche a latoghynge that for shame the frere wente out of the pulpet. and as for the freres boy he than departed out of the church that the frere neuer saw hym after.

**B**y thys ye may se that it is honesty for a mā that is at mete to depart with such as he hath to them that be present.

Ryche fraynklyng dwelllyng in the countrey had a freer vlyng to his howse of whom he coude neuer be ryd & had taryed with him the space of a lenyght & neuer depart wherfore the fraynklyng beyng wery of hym / on a tyme / as he & his wyfe & this frere sat to gedre at supper saynyd hym selfe very angry with hys wyfe. In somoche he sayd he wolde bete her. This frere pleyuyng wel what they met sayd thus. master franklig I haue bene here this leuenyght when ye were frēdys & I wyll tary here this fortenyght lenger but I wyll se you frendys agayne or I go thys man perleyuyng that he coude no good nor wolde not depart by none honest meanys answered hi shortly & sayd by god freere but thou shalte abyde here no lenger & toke hym by the shulders & thrust hym out of the dorys by violence.

C. ii



By this ye may se that he that wyll letne no good by example / nor good maner to hym the word is woorthy to be taught with open rebukes.

**A**fter Lynytour come into a pore manny's howse in the countrey and becaule this pore man thought this frere myght do hym some good he therfore thought to make hym good chere / But bycawse hys wyfe wolde dresse hym no good mete for coste / he therfor at dynet tyme sayde thus / By god wyfe bycawse thou dyddest dresse me no good mete to my dynet / were it nat for master frere / thou sholdest haue half a doyn stry pes / **A**y sit quod the frere I pray you spare nat for me / wherwith the wyf was angry & therfor at soupper she cauled them to fare wors.

By thys ye may se it is good polycy for gestys yf they wyll haue any good chere to pleas alway the wyfe of the howse.

**T**here was a frere whiche though he were well letnyd yet he was callyd wycked of condycions whiche had a Gentylinanny's sonne to wayte vpon hym and to teche hym to speke latyn. **T**hys frere came to thys chyldes fader dwellyng in the contrey / and becaule this frere wold haue this Gentylinan to knowe that this chyld had metly well spent his tyme for the whyle he had bene with hym / he bad this chyld to make in latyn shortly fteres walke in the cloyster. **T**his chyld halfe astonyed bycawse his master bad hym make this latyn so shortly answered at all aduentures and sayd *In circuitu impu ambulat*.

**A**t the terte tyme a good old gentylman beynge a lawyer cam to london to the terte & as he came he hapened to ouertake a frere whiche was som vnthryft & wēt alone without his beuer / wherfor this gētylman asked this frere where was his beuer that shold kepe hym company and sayd it was contrary to his relygion to go alone / and it wolde caule people to suppose hym to be some apostata or some vnthryft. **B**y god syr quod the frere my felow comendeth hym vnto your mastershyp / who qd the gentylman I knowe hym nat / than quod the frere to the gentylman ye are the more to blame to aske for hym.

By this tale ye may se that he that geueth couisel to an vnthryft and teche hym his dutye shall haue oftentymes but a mocke for his labour.

**T**he gentylmā cam into an Inne where a fayre woman was tapster wherfor as these thre sat ther makynge mery echone of the kyng / sed her & made good pastyme & plecture howbeit one spake merply & sayd I can not se how this gentylwoman is able to make pastyme & pleasure to vs all thre excepte that she were departed in thre partes. **B**y my trouthe quod one of theym / yf that she myght be so departed than I wolde chole for my parte her hed and her fayre face that I myght alway kysse her

Folio. xi.

Then quod the secōd I wold haue the brest and hart for ther lyeth her loue  
 Then quod the thyr d then ther is nothyng lesse for me but the loynys butt-  
 tokkys & legges & I am content to haue yt for my part. And when these ge-  
 tylmen had passyd the tyme ther by the space of one houre or ii they toke ther  
 leue & were goynge away but or thye went the thyr d man that had chosē  
 the hely & the buttokkys dyd kys the rappster & bad her farewel what quod  
 the fyrst mā that had chosē the face & the mouth why dost thou so thou dost  
 me wronge to kys my parte that I haue chosē of her. O quod the other I  
 pray the be not angry for I wolbe cōtent that thou shalt kys my part for it.

**I** After there dwellyd a mery gentylman which had a cooke callyd  
 Thomas that was gretly dyleasyd with the tothake & complaynd  
 to his mayster thercof whiche sayd he had a boke of medycis & sayd  
 he wold loke vp his boke to se whether he couwd fynde any medecyn therfor  
 it & so sende one of hys doughters to his study for his boke and incontynent  
 lokyd bypon yt alonge season & than sayde thus to hys coke. Thomas quod  
 he here is a medesyn for thy tothake & yt ys a charme but it wyll do you no  
 good except ye knle on your knee and aske yt for seynt charyte. Thys man  
 glad to be relefyd of hys payne knelyd & sayd mayster for leit charyte let me  
 haue that medecyn. Then quod thys gentylman knle on your knees & say  
 after me which knelyd doue and sayd after hym as he bad hym. ¶ Thys ge-  
 tylman began & sayd thus. The sone on the sonday The sone on the sonday  
 quod thomas. The mone on the monday The mone on the monday. the try-  
 nityte on the trowday the trinityte on the trowday. The wite o the wednyday  
 the wit on the wednyday. The holy holy thurday The holy holy thurday  
 And all that fast on fryday and al that fast on fryday. Shute in thy mouthe  
 on laterday. This Thomas coke herynge his mayster thus mokkyng hym  
 in an anger start vp & sayd by goddys body mokkyng churle I wyll neuer  
 do the scruple more. And wente forth to hys chāber to get hys gere to gedec  
 to thentent to gon thens by & by. But what for the anger that he toke with  
 hys master for the moke that he gaue hym & what for labour that he toke to  
 gedec hys gere so shortly to gedec the payne of the tothake wente from hym  
 incontynent that his master com to hym & made hym tary styll & tolde hym  
 that hys charme was the cause of the ease of the payn of his tothake.

¶ By this tale ye may se that anger oftymys puttyth away bodely  
 payne.

C. iij

Scoler of Oxforde lately made maister of arte come to the cite of lō  
A don & in polys met with the sayd mery gēylmā of effer which was  
euer dysposed to playe many mery paicantys with whome before  
he had bene of famylier accoyntance and prayd hym to geue hym a sercnet  
typet This gentylman more lyberall of promys than of gyft grantyd hym  
he sholde haue one yf he wolde come to his lodgyng to the signe of the bulle  
without byshops gate in the next moynynge at vi of the clocke. Thys sco-  
ler thanked hym & for that nyght departed to hys lodgyng in fletestrete &  
in the moynynge erly as he poynted cam to hym to the sygne of the bull. A-  
non as this gentylman saw hym he bad hym go with hym in to the Cite &  
he sholde be sped anone. which incontynent went togeder tyll the cam in to  
seynt laurence churche in the Iury wher the gentylman espyed a prest raue  
shyd to masse & tolde the scoler that yonder is the prest that hathe the typet  
for you & bade hym knele downe in the pewe & he wolde speke to hym for it.  
And incontynent this gentylman went to the prest and sayd Syr here is a  
scoler and kynsman of myne greatly displeased with the chyncewogh. I pray  
you when masse ys done geue hym iij draughtys of your chales. The prest  
gratified hym & turned hym to the scoler and sayd Syr I shall letue you as  
son as I haue sayd masse. the scoler the tarped styl & hard the masse trustig  
then whan the masse was done that the prest wolde geue hym his typet of  
sarcnet. This gentylman in the meane whyle departed out of the church  
This prest whan masse was don put wyne in the chalice & cam to the scoler  
kneling in the pewe profferyng hym to drink of the chales. this scoler lokyd  
hpon hym & muled & sayd maister perlon wherfore profer ye me the chalyce  
mary quod the prest for the gentylman tolde me ye were displeyd with the  
chicough & prayd me therfore that for a medcyn ye myght drynk of the chalis  
Say by seynt mary quod the skolar he promysyd me ye sholdd deliuer me  
a typet of sarcnet. Say sayd the prest he spake to me of no typet. but he de-  
syrd me to geue you drynk of the chales for the chyncewogh By goddys bo-  
dy quod the scoler he is as he was euer wont to be but a mockyng wretch &  
euer I lyue I shall quyte it hym & so departyd out of the church i gret ager

By thys tale ye may perceyue it were no wysdom for a man to trust to  
aman to do a thyng that ys contrary to hys olde accustomed condicions.

Fortuned ther was a gret barpaucce between the byshop of Nor-  
wich & one mayster Skelton a pore lauriat. In somoch that the  
byshope comaunded hym that he sholde nat come in at hys gatys.  
This master skelton dyd absent hym selfe for a longe sealon but at the last  
he thought to do his duty to hym and studred wayes how he myght obtayn



folio. rli.

the byshopps fauour and determynd him selfe that he wold com to hi with  
some present & humble hym selfe to the byshop & gat a couple of felants and  
cam to the byshopps place & requyrd the porter he myght come in to speke  
wyth my lord. this porter knowyng hys lordys pleasure wolde not suffer  
hym to come in at the gatys/ wherfore this master skelton went on the bak  
syde to seke some other way to com in to the place. But the place was motid  
that he coude se no waye to come ouer except in one place where there lay a  
longe tre ouer the motte in maner of a bydgy that was fallyn downe with  
wynd wherfore this master skelton went a long bygon the tre to com ouer  
& when he was almost ouer hys fote slyppid for lake of sure sotynge & fell in  
to the motte by to the myddyl but at the last he recoueryd hym selfe & aswoel  
as he coude dyed hym selfe agayn/ & sodenly cam to the byshop beyng in his  
hall then lately rylen from dynet which when he saw skelton comig sodely  
sayd to hym why thou charyfe I warnyd the thou sholdys neuer come yn  
at my gatys & charged my porter to kepe the owt. ¶ Forsoth my lord quod  
skelton though ye gaue suche charge & though your gatys be neuer so suerly  
kept/ yet it is no more possyble to kepe me owt/ of your dorys. than to kepe  
out crows or pres for I cā not in at your gatys. but I came ou the motte  
that I haue bene almost drownyd for my labour & shewd hys clothys how  
euyl he was arayed which causyd many that stode thereby to laugh a pace  
Then quod skelton yf it lyke your lordshyp I haue brought you a drinke  
to your supper a couple of felants. Nay quod the byshop I desyre the and thy  
felants also And wrecche as thou art pryke the out of my howse for I wyl  
none of thy gyft. How be it with as humble wordys as he coude this skelton  
desyrd the byshop to be hys good lord & to take his lytyll gyft of hym But  
the byshop callyd hym dawg & sole often tymys & in no wyse wolde receyue  
that gyft. ¶ This skelton than consideryng that the byshop callyd hym sole  
so oft sayd to one of his famylers therby that though it were euyl to be crys-  
tynyd a sole yet it was moche worse to be confyrmid a sole of suche a byshop  
for the name of confyrmacyō must nedes a byde therfore he ymagynyd how  
he might auoyd that cōfyrmacyō & mysyd a whyl & at the last sayd to the by-  
shop thus if your lordshyp knew the namys of these felants ye wold be cōtēt  
to take them/ why cartyf quod the byshop hastily & angerly what be theyre  
namys I wyl my lord quod skelton this felant is callyd alpha. ys. prymus  
the fyrst. & this is callyd Ω that ys nouissimus the last. & for the more playn  
vnderstandyng of my myde. If it plese your lordshyp to take them I prayse  
you ¶ This Alpha is the fyrst that euer I gaue you & this Ω is the last that  
euer I wyl gyue you whyl I lyue. at the which answer al that wer by made  
gret laghter & al they desyrd the byshop to be good lord to hi for hys mery  
conceptys at whose request oz they went the byshop was cōtēt to take hym

unto his fauour agayn.

**¶** By this ye may see that mery conceytes dothe a man moche more good than to seete hym selfe with anger and melancoly.

**A** woman of the kynges gard dwelling in a byllage besyde london had a very fayre yonge wyfe. To whom a cart of the towne a tall felowe resorted / & lay with her dyuers tymes whan her husband was from home / & so openly knowe that all the town spake therof / wherfor ther was a yonge man of the towne well accoutred with this yema of gard that tolde hym that suche a carter had layne by his wyfe. To whome this yeman of garde sayde sware by godys body that yf he met hym it shold cost hym his lyfe. Hary quod the yonge man yf ye go streyght euyn now the hye way ye shall ouertake hym deryng of a cart lading with hay toward london wherfore this yeman of garde incontynent rode after this carter / & within short space ouertoke hym & knew hym well ynough / & incontynent called the cart to hym & sayd thus Sirra I vnderstand that thou dost ly euery night with my wyfe whan I am from home This carter beyng no thyng afrayd of the other / answered ye maye what than / what than quod the yeman of garde / by goddes hart haddest thou na tolde me the trowth I wolde haue broken thy hede. And so the yeman of garde retourned and no hurte done nor stroke stryken nor profered.

**¶** By this ye may see that the greatest crakers somtyme whan it cometh to the prose be moche cowardys.

**A** the towne of Botteller dwelled a mylner whiche had a good homely wench to his doughter whom a curat of the next towne louyd / and as the same went had her at his pleasure. ¶ But on a tyme this curat preched of these curyous wyues now a dayes / & whether it were for the nones or whether it come out at all aduenturys he hapned to say thus in his sermo. ¶ Ye wyues ye be so curyous in all your warkes that ye wote nat what ye mene / but ye shold folowe our lady. For our lady was nothyng so curyous as ye be / but she was a good homely wench lyke the mylners dought of bottellay. At which sayng all the parryshons made gret laughynge / & specially they that knewe that he loued the same wench.

**¶** By this ye may see it is great foly for a man that is suspected with any parson to prayle or to name the same parson openly lest it byng hym for ther in sleaunders.

Folio. cliv.

Fole there was that dwellyd with agētylīnā i the contray whiche was callyd a great tyraunt and an extorcyoner. But this fole lo-

**A** upd his master metuelously because he cheryshyd hym so well.

It happenyd vppon a seafone one of the gentylmans seruauntys sayde to the fole. as they talkyd of sermon matters by my trouth

**I**ak quod he wolde to god that thou and I were both of vs in heuyn. Nay by lady quod the fole I wyll not go to heuyn for I had leuer go to hell than the other askyd hym why he had leuer go to hell By my trouth quod the fole for I wyll go with my master & I am surr my master shall go to hell for every man serth he shall go to the deuill of hell therefore I wyll go thither with hym.

Here was a certayn ploughmannys sonne of the contrey of the age ofe .xvi. yeres that neuer come moche among company but al

**C**

wey wēt to plough and husbandry on a tyme this yong lad wēt

to a weddyng with hys fader where he see one lute vppon a lute

And when he came home agayne at nyght his moder askyd hym

what spoite he hade at weddyng. This lad answeryd and sayd by my trouth moder quod he ther was one that brought in a gosse betwene hys arms and tykled her so vppon the nek that she creakyd the sweetest that euer I hard gosse creake in my lyfe

**I**n a marchauntys house in london there was a mayd whiche was gotten with chylde to whome the mastres of the house came & char-

**I**

gyd her to tell her who was the fader of the chylde. To whome the mayden answeryd forsooth no body why quod the maystres yt ys

not possyble but some māne muste be the fader thereof. To whome

the mayd sayd why mastres why may not I haue a chylde without a man aswell as a hen to lay eggys without a cok.

**H**ere ye may se it is harde to fynde a woman without an excuse.

**A** Gentylman there was dwellynge nygh kyngston vppon Temys. rydyng in the contrey with his seruante which was not the most quykst felow But rode alway sadly by hys mayster and hade very few wordys. Hys mayster sayde to hym John quod he why ry-



dest so sadly I wold haue the tell me som mety talys to passe the tyme with  
 by my trouthe master quod he I can tell no talys/ why quod the master cast  
 not syng. no by my trouthe quod hys seruaunt I cowd neuer syng in all my  
 lyfe/ why quod the master canst thou tyme than By my trouthe master quod  
 he I can not tell but yf ye wyl beginne to tyme I wyl solow as well as I  
 can by my trouthe quod the master that is well layd than I wyl begyn to  
 make a tyme let me se howe well thou canst folowe/ so the master musyd a  
 whyle and than began to tyme thus. Many mennys swannes swymmys  
 in tennys and so do myne. ¶ Then quod the seruaunt. And many men  
 lye by other mennys wyues and so do I by thyne / what dost ho:son quod  
 the master/ by my trouthe master nothyng quod he but make vp the tyme.  
 but quod the master I charge the tell me why thou sayst so/ for sothe master  
 quod he for nothyng in the worlde but to make vp your tyme. Then quod  
 the master yf thou do it for nothyng ellys I am content/ So the master for  
 gaue hym his saynge all though he had sayd trewth.

A knyght in Wyddylke had a seruaunt which had comyrted  
 a felony wherof he was endyted/ and because the teryne drew  
 nye he fered he sholde be shortly arayned therof & in ioperdye  
 of his lyfe. wherfor in all the haste sent a letter by a walchman  
 a seruaunt of hys vnto the kynges Justyce of the kynges bench  
 requyringe hym to owe his lawfull fauour to hys seruaunt and comaunded  
 hys seruaunt shortly to bynge hym an answer/ This walche man came to  
 the chefe Justyce place and at the gate sawe an ape syttinge there in a cote  
 made for hym as they vse to apparel appys for dysport/ This walchman dyd  
 of hys cap & made curtesy to the ape and sayd my master recomendeth hym  
 to my lord your fader & sendeth hym here a letter. Thys ape toke thys let  
 ter and opened it and loked thereon/ and after loked vpon the man makyng  
 many mockes and mowes as the properte of appys is to do/ this welchman  
 because he vnderstode hym nat came agayn to his master accordyng to his  
 comaundement and sayde he had deliuered the letter vnto my Lorde chefe  
 Justices sonne whiche sat at the gate in a furred cote/ A none his master af  
 ked hym what answere he had whiche sayd he gaue hym an answere but it  
 was outhet frenche or Latyn for he vnderstode hym nat/ but he quod he  
 ye nede nat to fear for I sawe by his countenance so moche that I warant  
 you he wyl do your errand surely to my lord your fader. Thys gentylman  
 in trnst therof made none other labour. For lacke wherof hys seruaunt that  
 had done the felony within two dayes after was rayned at the kynges ben  
 che & cast and afterwarde hangyd.

Folio. xlii.

¶ By this ye may se that euery wyse man ought to take hede that he sende no folysshe seruant vpon a hasty messa- ge that is a mater of weyght.

¶ Certayne felow there was which proffered a dagger to sell to a felowe of his whiche answered hym and sayde that he had right nought to geue hym therfor. wherfor the other sayd that he shold haue his dagger vpon condycyon that he shoulde geue and deli- uer vnto hym therfore within vi. dayes after right nought / or els xl. shyllynges in money / wherto this other was content. This bargeyn thus agreyd he that sholde deliuer thys right nought toke no thought vntyll suche tyme that the day apoynted drew nye. At the whiche tyme he be- gan to Immagyne how he myght geue hym right nought. And first of all he thought on a feder / a strawe / a pyntes poynte / and suche other. But no thyngc could he deuise but that it was somwhat / wherfore he come home al sad & penyse for sorow of lesynge of his xl. shyllynges / & could nouthet slepe nor take rest / wherof his wyfe beyng agreyd demaunded the cause of his heynnes / whiche at the last after many denyes tolde her all. well syz quod she let me herewith alone & gete ye furthe a towne / and I shall handle this well ynough. This man folowynge his wyues counsell went forthe of the towne & let his wyfe shyft. ¶ This woman than henge vp an yertthen pot wherof the botom was out vpon the wall by a corde. And whan this other man come & asked for the good man she sayd that he was nat within / But Syz quod she I know your erand wel ynough / for I wote well ye wold haue of myn hulbonde xl. shyllynges because he can nat deliuer to you this day right nought / Therfore syz quod she put your hande into ronder potte and take your moncy / this man beyng glad thrust hir hande in supposyng to haue taken xl. shyllynges of money & thrust his hand vp thurgh vp to the elbow / quod the wyfe than Syz what haue ye there. Mary quod he Ryght nought. Syz quod she than haue ye your bargeyn & than my hulbond hath contentyd you for his dagger accordyngc to his promyse.

¶ By this ye may se that often tymes a womans wyrt at an extremyte is moche better than a manns.

**C** here was a certayn lymptout which went a lymptige to a certeyn  
 bytlage wherin dwelled a certayn cyche man of whome he neuer  
 coude gette the valew of an halipeny/ pet he thought he wolde go  
 thyder agayn to assay theyn. And as he went thyderward the  
 wyfe stondynge at the doze perceyvinge hym comynge a farre of  
 thought that he wolde come thyder and by & by ran in a bad her chyldren  
 standynge at the doze that yf the frere asked for her say she was nat within  
 The frere saw her run in and suspected the cause and come to the doze and  
 asked for the wyfe / the chyldren as they were byddyn / sayde that she was  
 not within/ than stode he styl lokyng on the chyldren/ and at the last he cal  
 led to hym the eldest & bad hym let him se his hande/ and whan he had sene  
 his hande **O** thes quod he what fortune for the is ordeyned/ Than called  
 he the seconde sonne to se his hande/ and his hande sene the frere sayde/ **O**  
 lord what a desteny is for the prepayed. Than looked he in the thyrd sones  
 hand/ wherly quod he thy desteny is hardest of all/ & therewith wente he his  
 way. The wyfe herynge thes thynges sodenly ran out and called the frere  
 agayne/ and first made hym to come in/ and after to spt downe and set be  
 fore hym the best mete that she had/ and whan he had well etyn & dronken  
 she besought hym to tell her the destenyes of her chyldren/ which at the last  
 after many denayes tolde her that the fyrst sholde be a beggar. The second  
 a thefe. The thirde an hompreyde/ whiche she herynge fell downe in a sowne &  
 toke it greuously. The frere comforted her and sayd/ that though these were  
 they fortune pet there myghte be remedy had. Than she besought hym of  
 his counsell. Than sayd the frere ye must make the eldest that shalbe a beg  
 gar a frere. and the second that shalbe a thefe a man of law/ & the thirde that  
 shalbe an hompreyde/ a physycyon.

**C** By this ye may lerne that they that wyll come to  
 the speche of p[re]sence of any parson for theyr owne  
 cause they must fyrst endeuer theyme selfe to shewe  
 suche maters as those parsons mooste delyte in.

**C**erteyn frere had a boy that euer was wont to bere this  
 freres money and on a tyme whan the boy was farre be  
 hynde his master as they two walked togeder by the way  
 there met a man the frere whiche knewe that the boy bare  
 the freres money and sayde. How Mayster frere / shall  
 I byd thy boy hve hym apace after the/ he quod the frere



Folio. r. b2

¶ Then went þe man to þe boy & sayd spere thy mayster byddeþ þe gyueþ me  
cl. 8. I wyll not quod the boy then called the man with an hye voyce to þe  
freere & sayd spere he sayth he wyl not then quod the freere bete hym & when  
the boy herde his mayster say so he gaue the man. xl. pens.

¶ By this ye maye se it is foly for a man to say ye or nay to a matter  
except he knowe suerly what the matter is.

**A** Certayn bocher dwellyng in saynt Nicholas fleshamels in lon  
don callyd Doule had a seruaunt callyd Peter. This Peter on a  
sonday was at þe chirche heeryng masse & one of his felawes who  
se name was Whylip spencer was sent to call hym at the comaundement  
of his mayster. So it happened at the tyme that the curat prechyd. And in  
his sermon touchyd many auctorytees of the holy scripture. Amonge all  
the wordes of the pyssell of saynt Doule ad philippenses that we be not  
onely bounde to beleue in cryst but also to suffer for crystys sake & sayd the  
se wordes in þe pulpet what sayth Doule ad philippenses to this. This yō  
ge man þe was called Whylip spencer had went he had spoken of hym an  
swered shortly & sayd mary spere he had Peter come home & take his parte  
of a podyng for he sholde go for a calfe anone. The curat heeryng this was  
abashyd & all the audyence made grete laugh ter.

¶ By this tale ye may lerne that it is no token of a wyse man to gy  
ue a todayne answer to a questyō before that he knowe suerly what  
the matter is.

**T**here came a courtyer by a carter the whiche in derpsyon preyed  
the carters bak legges and other members of his body metuelously  
whole gestyng the carter perceyued & sayd he had another properte than þe  
courtyer espyed in hym & when the courtyer had demaunded what it shol  
de be he loked a syde ouer his sholder vpon the courtyer & sayd thus lo spere  
this is my properte. ¶ I haue a wall eye in my hed for I neuer loke ouer  
my sholder this wyse but I lyghtly espye a knaue.

¶ By this tale a man maye se that he that vled to deryde and mocke  
other folkyss is somtyme hym selfe moze deryded & mocked.

**A** pong mā of þe age of. xx. yere rude & vnlearnyd in þe tyme of lēt cā  
to his curat to be cōfessyd whiche whē he was of his lyfe serched  
& examyned coude not say his Pater noster wherfore his cōfes

four erected hym to lerne his Vater noster / & shewed hym what an holy & goodly prayer it was / & the effect therof / & the. vii. peteyons therein cōteyned. The fyrst peteyō begynneth. Vater noster. &c. & is to saye. O fader halowyd be thy name amōge mē in erth as amōge aūgels in heuen. The ii. Adueniat. &c. Let thy kyngdome come & regne thou amōge vs men in erth as amōge aūgels in heuen. The. iii. Fiat. &c. Make vs to fulfyl thy wyll here in erth as thy aūgels in heuen. The. iiii. Danē nostrā. &c. Gyue vs our dayly sustenaūce alway & helpe vs as we gyue & helpe them & haue nede of vs. The. v. Dimitte. &c. Forgyue vs our synnes done to the as we forgyue them & trespass agaynste vs. The. vi. Et ne nos. Let vs not be ouertome with euyll temptacyō. The. vii. Sed libera. &c. But delyuer vs fro all euyll amen. ¶ And then his confessor after this expolycyō to hym made inioyned hym in penaūce to fast euery fryday bryde & water tyll he had his Vater noster well & suffycyētly lerned. This yonge man mekely acceptyng his penaunce so departed & came home to one of his cōpanyons & sayd to his felow. so it is that my gostly fader hath gyuen me in penaūce to fast euery fryday bryde & water tyll I can say my Vater noster / therfore I pray & teche me my Vater noster / & by my trowth I shall therfore teche the a longe of Robyn hode that shall be worth. xx. of it.

¶ By this tale ye maye lerne to knowe the effect of the holy prayer of the Vater noster.

**A** Certayn frere there was whiche vpo our lady day the Annūcyacyon made a sermon in the whyte fryers in London / and began his anteteme this wyse / Ave maria gracia plena dominus tecū / &c. ¶ These wordes quod the frere were spoken by the aūgel Gabryel to our lady when she cōceyued Cryst / whiche is as moche to say in our moder tōgue as all heyle Mary well thou be & sone of god is w the. And further moze the aūgell sayd / thou shalt conceyue and bere a sone. And thou shalt call his name Iesum / and Elyzabeth thy swete colyn / she shall conceyue the swete saynt Johā. And so procedyd styll in his Sermon in suche fond cyme that dyuers & many gentylmen of the court that were there begā to smyle & laugh. The frere & perceyvinge sayd thus Maysters I pray you harken I shall tel you a narracyō. ¶ There was ones a yong preest & was not all & best clark sayd masse & rede a collect thus. Deus q̄ viginti filij tui &c. where he sholde haue sayd vnigeniti filij tui. &c. ¶ And after whē masse was done there was suche a gentylmā as one of you at now & had herde

Folio. rbf:

his masse came to þe prest & sayd thus. Syr I pray you tell me how many sonnyes had god almyghty / quod þe prest why aske you þe. Mary syr quod þe gentylman I suppose he had. xx. sonnyes / for ye sayd ryght now. Deus qui viginti filii tui. The prest perceyving how þe he decydyd hym answerde hym shortly & sayd thus. How many sonnyes so ever god almyghty had / I am sure þe thou art none of them for þe skornyst þe worde of god. And so he sayd the fere in the pulpet. No more at ye none of þe chyldere of god. For ye skorne & laugh at me now þe preche to you the worde of god. which wordys made the gentylmen and all the other people laughe moche more than they dyd before.

¶ By this tale a man may letne to perceyue well þe the best the wysest & þe most holpest matter þe is by found pronunciacyon & vtterance may be marryd / nor shall nor edyfyce to þe audyence. Therefore every proces wolde be vtteryd with wordys & cōtenaunce cōuenient to the matter. ¶ Also yet by this tale they that be vndernd in þe latyn tongue maye knowe the sentence of the aue maria.

**I**n a byllage in wartowke there there was a parson the prest & though he were no gret clark nor graduat of þe vniuersyte / yet he prechyd to his parsonhs vpo a sonday / declaryng to the þe. xii. articles of the Crede. Shewynge them that the fyrst article was to beleue in god the fader almyghty maker of heuen & erth. The second. To beleue in Iesu Cryste his onely sone our lord coequall with þe fader in all thynges perceyning to þe deyte. The thyrde that he was conceyved of the holy goost Boorne of the vyrgyn Mary. The fourth that he suffred deth vnder ponce pylate / & that he was crucifyed dede & buryed. The fyft that he descendyd to hel & fet out þe good sowles þe were in fayth & hope / and that he þe thyrde day rose from deth to lyfe. The syrth he assendyd in to heuen to þe ryght hande of god þe fader wher he sytth. The seuenth þe he shall come at the day of dome to Iudge both vs that be quyk & them that be dede. The eyght to beleue in the holy goost equall god w the fader & the sone. The nynt in holy chyrche Catholyke & in þe holy conunyo of sayntys. The tenth In þe remyssyon of synnes. The leuynt In the resurreccyo generall of þe body & soule. The twelfth In everlastynge lyfe that god shall reward the that be good. And sayd to his parsonhs furthet þe thele articles ye be bounde to beleue for they be trewe & auctoryte. And yf you beleue not me / the for a more swette & lustyret auctoryte / go your way to couentre / and there ye

D. li.



ye shall se them all playd in corpus cristi playe:

¶ By redyng of this tale they þ vnderstode no latyn may lerne to kisse  
we the. xii. articles of the fayth.

**A** Limitour of the gray frectys in London whiche prechyd in a cer-  
tain byllage in the countrey in the tyme of his lymitacyō / & had  
but one sermō which he had lerned by hart þ was of þ declar yng  
of the. x. cōmaūdemētes. The fyrst to beleue in one god / & to honour hym  
aboue all thyng. The secōd to swere not in bayn by hym nor none other  
of his creatures. The thyrde to absterne from wordly operacyō on þ holy  
day thou & all thy seruantys of whō thou hast charge. The fourthe to ho-  
nor thy parētyz & helpe thē in theyr necessity. The fyfth to sle no man in  
dede nor wyll nor for no hated hurte his body nor good name. The syxt to  
do no fornyracyō actual / nor by no vnlefull thought to desyre no fleshy  
delectacyō. The seuenth to stele nor depyue no mānes goodes by thefte  
robbery ertoacyō / vcery / nor dysceyt. The eyght to bere no false wytnesse  
to hurt another / nor to tell no lyes / nor to say nothyng agaynst trewthe.  
The nyynth to couet nor desyre no māns goodys vnlefull. The tenth to  
couet nor to desyre thy neyghbours wyfe for thyn owne appetyte vnleful-  
ly. ¶ And because this frere had preched this sermon so of tyn / one þ had  
hard it before told the frerys seruaūt þ his mayster was callyd frere Johā  
. x. cōmaūdemētes wherfor this seruaūt shewed þ frere his mayster ther-  
of / and aduysed hym to preche some sermon of some other matter / for it  
greuyd hym to here his mayster so decyded / & to be called frere Johā. x. cō-  
maūdemētyz / for euery man knoweth what ye wyll say as soone as euer  
ye begyn bycause ye haue preched it so oft. ¶ Why than quod þ frere I am  
sure thou knowest well whiche be þ. x. cōmaūdemētyz þ hast harde thē so  
oft declaryd / ye syz quod the seruaūt þ I do. Then quod the frere I praye  
the reherse thē vnto me now. Hary quod þ seruaūt these be they. Pryde  
Couetyse Slouth Enuy wozath Glotony and Lechery.

¶ By redyng this tale ye maye lerne to knowe the. x. cōmaūdemē-  
tes and the. vii. dedely synnes.

**T**he husbāde sayde to his wyfe thus / wyfe by this candell I dre-  
med this nyght that I was a cokcolde. To whome she answered  
and sayd husbāde. By this brede ye are none. The sayd he / wyfe ete the

brede. She answered & sayd to her husbände / then ete you the candell for  
you sware fyrst.

¶ By this a man may se that a womans answer is neuer to seke.

**A** woman demaunded a questyon of a yong chylde sonne vnto a mā  
of lawe of what craft his fader was / which chylde sayd his fader  
was a crafty man of lawe.

¶ By this tale a man may perceyue that sometyme peraduenture yonge  
Innocentys speke trulye bnauyfled.

**I**n a certayn parrysh chyrche in London after the olde lawdable &  
accustomyd maner there was a frere mynor all thowghe he were  
not the best clark nor coude not make the best sermon / yet by the  
lycence of the curat he there preched to the parryshous. Among the whiche  
audyence there was a wyfe at that tyme lytyll dysposyd to contemplacyō  
talkyd with a gosyp of hers of other femynyne tales / so loud that the frere  
hard & somewhat was perturbed therewith. To whom therfore openly the  
frere spake & sayd. Thou woman there in the tawny gown hold thy peace  
& leue thy babelyng thou troublest the worde of god. ¶ This woman there  
with sodeynly abashed bycause þe frere spake to her so openly þat þe people  
her beheld answered shortly & sayd / I beshewe hys hard that babelyd mo  
re of vs two. At þe whiche sayng þe people dyd laugh bycause they felt but  
lytyll faulte in his sermon.

¶ By this tale a man may lerne to be ware how he openly rebukyth a  
ny other & in what audyence lest it tourne to his owne reproche.

**I**n the reyne of the most myghty and victoryous Prynce kynge  
Henry the. viii. cruelle warre began betwene Englysshe men & fren  
shemen / & Skottys. The Englysshe men were so myghty vpon þe  
se that none other people of other realmys were able to resyst the / wherfo  
re they toke many grete enterprysys / & many shippys / & many prysoners  
of other reynys þe were theyr enemyes. Among the which they happenyd on  
a season to take a skottys shyp. & dyuers skottys they slew & toke prysoners  
Among whom ther was a welchmā that had one of the skottys prysoner  
& bad hym that he shold do of his harnes / which to do the Skot was very  
loth / howbeyt for feare at þe last he pullyd it of w an yuyll wyll / & sayde to  
D. iii.

þ welchman / þf thou wilt nedys haue my harnes take it there / & cast it ouer  
the bozd in to the se. The welchman seyng that sayd. By Cottess blut & her  
nayll. I shal make her fat it agayn. And toke hym by þ legges & cast hym  
after ouer the bozd in to the se.

¶ By this tale a man maye lerne þ he that is subget to another ough  
to forsake his owne wyll / & folow his wyll & comaūdement þ so hath  
subieccyon ouer hym / lest it tozne to his gretter hurt & damage.

**T**here was a man that maryed a woman whiche hath grete ryches  
& betwte / howe be it she had suche an impedymēt of nature that she  
was dome and coude not speke / whiche thyng made hym full of te to be  
ryght pēsyfye & sad / wherfore vpon a daye as he walkyd alone ryght heuy  
in hart thynkig bpō his wyfe. There came one to hym & askyd hym what  
was the cause of his heuynes / which answeryd that is was onely bycause  
his wyfe was bozne dome. To whō this other sayd. I shall shewe þ soone  
a remedy & a medycyn therfore that is thus. So take an aspen lese & lay it  
vnder her tōgue this nyght she beyng a slepe / & I warrant the þ she shall  
speke on the morow / whiche man beyng glad of this medycyne preparyd  
therfore / & gatheryd aspen leues. Wherfore he layd. iiii. of them vnder her  
tōge whē she was a slepe. And vpon þ morowe whē he hym self wakyd he  
desyrous to know how his medycyne wroughte beyng in bed w her he de  
maunded of her how she dyd / & sodenly she answeryd & sayd. I beshewe  
your hart for wakynge me so erly / & so by vertew of þ medycyne she was  
restored to her speche. ¶ But in cōclusyōn her speche so increysd day by day  
& she was so curst of cōdycō that euery day she bzaulyd & chyde with her  
husbande so moche þ at þ last he was moze veryd and had moche moze tro  
ble & dysplese with her shrewed wordes then he had before whan she was  
dome. ¶ Wherfore as he walked another tyme alone he happened to mete  
agayne with the same person that taught hym the sayde medycyne. And  
sayde to hym this wyse. ¶ Syr ye taught me a medycyne but late to make  
my dome wyfe to speke. Byddyng me laye an aspen lese vnder her tonge  
when she slepte. And I layd. iiii. aspen leues there. wherfore now she spe  
keth. But yet she speketh so moche and so shrewdly that I am moze wery  
of her now than I was before when she was dome. ¶ Wherfore I praye  
you teche me a medycyne to modyfye her that she speke not so moche.  
¶ This other answeryd and sayd thus. Syr I am a deuyll of hell. But I  
am one of them that haue leest power there. Albeyt yet I haue power to  
make a woman to speke. But yet þf a woman begyn ones to speke / I noz



Folio. r. biff.

all the dyuels in helle that haue the most power be not able to make a wo-  
man to be styll/ nor to cause her to leue her spekyng.

¶ By this tale ye may note that a man of tymes desyrez and coueteth  
to moche that thyng that oft toz neth to his dyspleasure.

**O**ne askyd a proctoure of the Arches lately before maryed why he  
chase hym so lytell a wyfe / whiche answerde because he had a text  
sayng thus. *Ex duobus malis minus malum est elidendum* / that is  
to saue in englyshe. Amonge euyl thynges the lest is to be chosen.

**I**n the tyme of lente there cam two nonnyss to saynt Johns in lon-  
don bycause of the greate pardon there to be confesyd. Of þ whi-  
che nonnyss the one was a yonge lady & the other was olde. This  
yonge lady chole fyrst her Confessoure / and confesyd her that she had syn-  
ned in Lechery. The confessoure asked w whom it was. She sayde it was  
with a lusty Gallat. He demaundyd where it was. She sayd in a pleasaunt  
grene herber. He askyd further whē it was. She sayd in þ mery moneth of  
May. Then sayd þ confessour this wyse. A saye yonge lady / with a lusty  
gallant / in a pleasaunt herber / in þ mery moneth of May / ye dyd but your  
kynde. Now by my trouth god forgyue you & I do. ¶ And so she departed  
and incōtynent the olde none met with her askyng her how she lyked her  
confessour / whiche sayde that he was the best gostly fader þeuer she hadde  
And the most easly in penaunce geuyng. ¶ For cōfort wherof this other  
nonne went to the same confessour. And shroue her lyke wyse that she had  
synned in Lechery. And he demaunded with whom / which sayde with an  
olde frere / he askyd where. She sayd in her olde cloyster. He askyd what  
season. She sayd in lent. Then the confessour sayd thus. ¶ In olde hoze to  
lye with an olde frere / in the olde cloyster / in the holy tyme of Lent. By  
cokkys body yf god forgyue the yet wyll I neuer forgyue the. ¶ Whiche  
wordys causyd her to departe all sad and soze abassyd.

¶ By this tale men may lerne that a bycoule acte is moze abhomyn-  
ble in one person than in an other / in one season than in an other and  
in one place than in an other.

**W**hen the most noble and fortunat pryncce kynge Edward of En-  
glonde made warre in Fraunce with a greatte pyssaunce and  
Armye of People. ¶ Whome the Frenche kynge with a nother

grete host incounteryd. And when bothe þ hostis shulde Joyne & the trum-  
pettis began to blow/a pong squyer of englonde rydyng on a lusty courser  
of whiche horse the noyse of þ trumpetts so prykkyd þ courage þ the squyer  
coude not hym retayne/so that agaynst his wyll he ran vpon his enemyes  
whiche squyer seynge none other remedy set his spere in the rest/and rode  
throughe the thykkyt of his enemyes/ & inconclusyon had good fortune and  
sauid hymselfe alpye without hurt / & the englysh host folowed & had the  
vyctory. And after when þ felde was done this kyng Edward called the  
squier/ & had hym knele downe for he wolde make hym knyght / because þ  
he valyauntly was þ men þ day which with the most couragouse stomak  
aduenturyd fyrst vpon theyr enemyes. To whom þ squyre thus answerde:  
yf it lyke your grace to make any body knyght therfore / I beseeche you to  
make my horse knyght & not me / for certes it was his dede & not myne/ &  
full soze agaynst my wyll. ¶ Whiche answer the kyng heyrnge refray-  
nyd to promote hym to the order of knyghthode/ reputynge hym in maner  
but a coward/ & euer after fauorpd hym the lesse.

¶ By this tale a man may lerne how it is wysdome for one that is in  
good credence to kepe hym therein/and in nowyle to dysable hymselfe  
to moche.

**A** yonge man late marryed to a wyfe thowght it was good polycy  
to get the mastery of her in the begynnynge. Cam to her the pot  
sethyng ouer þ fyze all though the mete therein were not inough  
sodenly comaundyd her to take the pot from the fyze. whiche answerd &  
sayde that þ mete was not redy to ete. And he sayd agayne I wyll haue it  
taken of for my pleasure. ¶ This good woman loth yet to offend hym set þ  
pot besyde the fyze/as he had. And anon after he comaunded her to set the  
pot behynde the doze/ & she sayd therto agayne ye be not wyse therein. But  
he precisely sayd it sholde be so as he bad. And she gentilly agayne dyd his  
comaudemene. ¶ This man yet not satysfied comaunded her to set the pot a  
hygh vpon the hen roost/what quod þ wyf agayne I trow ye be mad. And  
he fyerly than comaunded her to set it there or els he sayd she sholde repēt  
She somewhat aferde to mone his pacience toke a ladder and set it to the  
roost/and wēt herself by the ladder and toke the pot in her hande prayeng  
her husbände than to holde the ladder fast for hydynge/whiche so dyd.  
¶ And whenne the husbände lokyd by and sawe the potte stande there  
an hyght he sayd thus, Lo now standyth the pot there as I wolde haue it

Folio. r. 11.

This hyfe herynge that sodenly pouryd the hote potage on his hed & sayd thus. And now bene the potage there as I wolde haue them.

By this tale men may se it is no wysdome for a man to attempte & meke womans pacyēce to far lest it toꝛne to his owne hurte & damage

**A** Certayne confessour in the holy tyme of lente inioyned his penitent to say dayly for his penaunce this prayer. *Agnus dei misere mei* whiche was as moche to saye in englyshe as *Y lambe of god haue mercy vpon me*. This penitens acceptynge his penaunce departed & that tyme twelue moneth after came agayne to be confessed of the same cōfessoure whiche demaundyd of hym whether he had fulfyllid his penaunce that he hym inioynyd *Y last yere*. And he sayd thus. *ye saye I thank god I haue fulfyllid it / for I haue sayde thus to daye moꝛnyng and so dayly. The shepe of god haue mercy vpon me. To whom the confessour sayd. Nay I had *Y saye Agnus dei misere mei* that is *Y lambe of god haue mercy vpon me*. *Ye saye quod Y penytent ye saye trouth that was *Y last yere* but now it is at twelue month syth / & it is a shepe by this tyme. Therfoze I must nedys saye now *Y shepe of god haue mercy vpon me*.**

By this tale ye may perceyue that yf holy scrypture be expownyd to rude Lay people onely in the lytterall sence. Peraduenture it shal do but lytell good.

**I** Fourtuned dyuers to be in cōmynycacyon amonge tohom there was a curate or a parych pꝛiest & one Johan daw a parychson of his whiche. ii. had cōmynycacyon moze busy than other in this maner. This pꝛiest thought *Y one myght not by felynge knowe one from another in the darke*. Johan daw his parychson of contrary oppynyon sayde with his curate for a wager. xl. pence. *He betuon the parych pꝛiest wyllynge to proue his wager wente to this Johan dawes house in the euenynge and sodenly gate hym to bed with his wyfe where whē he began to be somewhat dely. She felynge his crowne sayde shortly with a loude voyce. By god thou art not Johan daw. That herynge her husband answerde. Thou sayst trouth wyfe I am here Johan daw. Therfoze mayster person gyue me the money for ye haue lost your. xl. pence.*

By this tale ye may lerne to perceyue *Y it is no wysdome for a man for *Y couetoule of wyynyng of any wager to put in Jeoperdy a thyng**



that may tozneyhm to gretter dysplasure.

**A** Rygh frankelyn in þ contrey hauynge by his wyfe but one chylde and no mo for the grete affectyon that he had to his sayde chylde founde hym at Oxford to scole by the space of .ii. oz .iii. yere. This yonge scoller in a vocacyon tyme for his dysport came home to his fader. ¶ It fortunyd afterwarde in a nyght the fader þ moder & the sayde yonge scoller syttinge at supper hauynge befoze them no moze mete but onely a cople of chykyns the fader sayd this wyse. Sone so it is that I haue spent moche money vpon the to fynde þ to scole / wherfore I haue grete desyre to know what hast lernyd. To whom þ sone answerde & sayde. Fader I haue studyed louestrye & by that scyence I can proue þ these .ii. chykyns in þ dyssh be thye chykyns. Mary sayd þ fader that wolde I sayne se. ¶ The scoller toke one of þ chykyns in his hand & sayd. Lo here is one chykyn / and incōtyment he toke both þ chykyns in his hand ioyntly & sayd here is .ii. chykyns and one & .ii. maketh .iii. Ergo here is .iii. chykyns. ¶ Then þ fader toke one of the chykyns to hymselfe and gaue another to his wyfe & sayd thus. Lo I wyll haue one of þ chykyns to my parte / & thy moder shall haue another & bycause of thy good argument thou shalt haue þ thynde to thy supper / for thou gettest no moze mete here at this tyme / whiche promyse the fader kept & so the scoller went without his supper.

¶ By this tale men may se that it is grete foly to put one to scole to lerne any subtyll scyence whiche hath no naturall wytte

**A** freere of london there was that on a sondaye moznyng early in þ somer seaso came from Londo to Barnet to make a colacyon / & was there an houre befoze hye masse began / & bycause he wolde come to þ chyrch honestly / he went fyrst to an alehouse there to wype his shoyes & to make hymself clenely. In the which house there were podynngis to selle / & dyuers folkys there bzekynge theyr faste & etyng podynngys. But þ freere brake his fast in a secreete place in þ same hous. ¶ This freere soone after came to the chyrch and by lycence of þ curat enteryd in to the pulpet to make a colacyon oz sermon. And in his sermon there he rebukyd soze þ maner of them that vsyd to bzeke theyr fast on the sonday befoze hye masse & sayd it was called þ dryvyls blak bzekfast. And with that worde spekyng as he dyd cast his armys out to make his cōtēnānce there fell a podynge out of his sleue / which he hymself had stolē a lytel befoze in þ same alehous

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when þe people sawe that & specially they þe brake they fast there þe same moornyng & knew wel that þe wyfe had compleyned how she had one of her podynges stolyn/they laughyd somoche at the frere þe he incōtyment went downe of the pulpet for shame.

By this tale a man may se that whē a precher doth rebuke any synne or vyce wherein he is knowē openly to be gylty hymself /suche preaching shall lytell edify to the people.

**A** Certayne skoller ther was intendynge to be made prest whiche had nother grete wytte nor lernynge came to the bysshop to take orders/whos folysshnesse þe bysshop perceyving because he was a ryche mānes son wolde not very strongly appole hym but askyd hym this small questyon. Doe had. iij. sonnes/ Sem/ Cham & Japhet/ now tell me quod þe bysshop wo was Japhetis fader & thou shalt have orders. Then layd þe scoler By my trouthe my lord I pray you pardō me. for I neuer lernyd but lytell of the byble. Then quod the bysshop/ go home & come agayn & soyle me this questyon & thou shalt have orders. ¶ This scoler so departed & came home to his fader & shewde hym þe cause of the hynderaunce of his orders. ¶ His fader beyng angry at his folysshnes thought to teche hym þe solucyon of this questyon by a famylyer example & called his spanyels befoze hym & layd thus/ thou knowyst well Coll my dogge hath these iij. whelpys Ryg/ Tryg/ & Tryboll/ Must not Coll my dog nedys be Syze to tryboll. Then quod the scoler by god fader ye saye trouthe let me alone now/ ye shall se me do well ynough þe nexte tyme. wherfore on þe mozowe he wente to þe bysshop agayne & layd he coud soyle his questyon. Then layd the bysshop Doe had. iij. sonnes Sem Cham & Japhet/ now tell me who was Japhetys fader Whayr spz quod þe scoler yf it please your lordshyp Col my faders dog.

By this tale a man may letne that it is but lost tyme to teche a sole any thyng whych hath no wytt to perceyue it.

**I** Fortuned so that a frere late in the euenynge desyred lodgyng of a pooze man of the countrey/ the whiche for lake of other lodgyng glad to herbozowe the frere lodgyd hym in his owne bed. And after he and his wyfe. The frere beyng a sleepe came and lay in the same bedde. ¶ And in the moornyng after the pooze man to se and wente to the marketh leuynge the frere in þe bedde with his wyfe

And as he went he smyled & laughyd to hymselfe / wherefore his neighbours demaunded of hym why he so smyled / he answered & sayd I laugh to thynke how shamefast the frere shall be when he waketh / whom I left in bedde with my wyfe.

By this tale a man may lerne that he that ouershoty th hymself doth folysly yet he is moze foie to shewe it openly.

**S**omtyme there dwellyd a prest in Streteforth upon a nyne of small lernynge whiche vndeuously sange masse / & often tymes twyse or one day. So it happened on a tyme after his secode mas was done in shotey not a myle from Streteforth there mete with hym dyuers merchaunt men whiche wolde haue harde masse / & desyred hym to synge masse and he sholde haue a grote / whiche answered them & sayd Syr I wyll say masse no more this day / but I wyl say you. ii. gospels for one grote / & that is dog chepe a masse in ony place in englonde.

By this tale a man may se that they that be rude & vnlearnyd regard but lytell the myght & goodnes of holy prayer.

**A** Courtier & a frere happenyd to mete togyder in a fery bote & in conuynceyon betwene them fell at wordys angry & dyspleasyd eche with other / & fought & strogled togyder / so that at the last the courtier cast the frere ouer the bote / so was the frere drowned. The feryman whiche had ben a man of warre the most parte of his lyfe before and seynge the frere was so drowned & gon sayde thus to the courtier / I bessewe thy hart thou sholdest haue tarped & foughte with hym a lande for now thou hast caused me to lese an half peny for my fare.

By this tale a man may se that he is accustomed in bypous & cruel company shall lose that noble vertew to haue pyte & compassyon upon his neyghboure.

**A** Precher in the pulpet whiche prechyd the worde of god / & among other matters spake of mennys soullys & sayd they were so meruelous & so subtyll that a thousand soullys myght daunce in the space of a nayle of a manys synge / amonge whiche audyence there was a merry concepted felowe of small deuocyon that answered and sayd thus / mayster doctoꝝ yf that a thousande soullys may daunce on a manys nayle I pray you tell then where shall the pyper stande.

By this tale a man may se that it is but foly to shewe or to teche bertew to them that haue no pleasure nor mynde therto.

**I**n london there was a certayn artysen hauyng a fayre wyf to who a lusty galat made pursute to accomplishe his pleasur. This womā



## Folio .cxi

denyenge shewde the matter vnto her husbände / whiche mowd therwith  
 had his wyfe to appoynte hym a tyme to come secretly to lye with her all  
 night. And w<sup>th</sup> gret krakys & othes sware þ agaynst his lyf erecept coming  
 he wolde be redy harnesyd & wolde put hym in ieopardy of his comyng he  
 wolde make hym a grete amendys. This nyght was them appoynted at  
 whiche tyme this courtyer came at his howze & entred into the chaumber  
 set his two handsworde downe & sayde these wordes. Stand thou there  
 thou sworde the deth of. iiii. men. ¶ This husbände lyenge vnder þ bed in  
 harnes heryng these wordes lay styl for fere. The courtyer anone gat him  
 to bed with the wyfe aboute his prepenysd besynes / and within an houre  
 or. ii. the husbände beyng wery of lyenge began to remoue hym / the cour  
 tyer that herynge askyd the wyfe what thyng that was þ remouyd vn  
 der þ bed / whiche excusynge þ matter sayde it was a lytell shepe that was  
 wounte dayly to go about the hous & the husbände þ herynge anone cryed  
 ble as it had ben a shepe. ¶ And so incōclusyon when þ courtyer saw his ty  
 me he rose & kyssed the wyfe & toke his leue & departyd. And as soone as he  
 was gone the husbände arose / & when the wyfe lokyd on hym somwhat a  
 ballyshyd she began to make a sad cōtēnaunce & sayde A las syr why dyd ye  
 not rylse & play the man as ye sayde ye wolde / whiche answerde and sayde  
 why dame dydest thou not here hym say that his sworde had ben the deth  
 of. iiii. men / & I had ben a sole than yf þ I had put my selfe in ieopardy to  
 haue ben the fourth. Then sayd the wyfe thus / but syr spake not I wysely  
 then when I sayd ye were a shepe / yes quod þ husbände. But than dyd not  
 I moze wysely dame when that I cryed ble.

¶ By this ye maye se that he is not wyse that wyll put his confy  
 deng to moche vpon these grete crakers whiche of tymes wyll do  
 but lytell when it comyth to the poynt.

**T**here was a Shomaker syttinge in his shop þ sawe a colyer come by  
 thought to deryde hym bycause he was so blacke / askyd hym what  
 thydynges were in hell and how the deuyll fayred. To whome the colyer  
 sayde / the deuyll faced well when I sawe hym last for he was rydyng  
 forthe and tarped but for a soboter to pluk on his botis.

¶ By this ye maye se that he that vsyth to deryde other folkys is  
 somtyme hymselfe moze derydyd and mokkyd.

**I** fynde wytt amonge olde gestys how god made saynte peter porter of heuen/ and that god of his goodnes soone after his passyon suffred many men to come to the kyngdome of heuen with small deservyng/ at whiche tyme there was in heuen a grete company of welchmen/ whiche with thyr krakynge & babelynge trobelyd all the other: wherfore god sayd to saynt peter þ he was wery of them/ & that he wolde sayne haue them out of heuen. To whome saynt Peter sayde good lord I warrant you þ þalbe shortly done wherfore saynt peter went out of heuē gatys & cryed w a loude voyce Cause bove/ þ is as moche to say as rotyd chese/ whiche thyng þ welchmen heryng ran out of heuē a gret pace. And when saynt Peter sawe them al out he sodenly went in to heuen and lokkyd the doze and so sparryd all the welchmen out.

¶ By this ye may se that it is no wysdome for a man to loue oꝝ to set his mynde to moche vpon ony delycate oꝝ woꝝdly pleasure wherby he shall lose the celestyall & eternall Joye.

**T**wo knyghtes there were whiche went to a stondyng felde w thyr pryncce. But one of them was cōfessyd befoze he went/ but the other wēt in to þ felde wout shryft oꝝ repētaūce/ afterward this pryncce wā þ feld & had þ byctoyre þ day/ wherfore he þ was cōfessyd came to þ pryncce & askyd an offyce & sayd he had deservyd it for he had don good serurce & aduentured that day as far as ony man in þ felde/ to whō the other þ was vncōfessyd answeryd and sayd nay by the mas I am moze woꝝthy to haue a rewarde than he/ for he aduentured but his body for your sake for he durst not go to þ felde tyl he was cōfessyd/ but as for me I dyd iupd both body lyfe & soule for your sake/ for I went to the felde without cōfessyon oꝝ repētaūce.

**A** Certayn mylner ther was which had dyuers pōdys of elis wher was good stoz of elys/ wherfore þ pson of þ town which lokyd like a holy mā dyuers & many tūis stole many of thē in so moch þ he had left few oꝝ none behind him/ wherfore this milner seyng his elis stolyn & wist not by whō cam to þ sayd pson & desyrd hym to curle for thē þ pson sayd he wolde & þ next soday cā in to þ pulpet w book bell & cādell & pceuyng there were none in þ chirche þ vnderstode latyn sayd thus/ he stole þ milners elis laudate dñm de celis but he þ stole þ gret elis gaudeat ipse in celis/ ther w put out þ candell who sayd quod þ mylner no moze for this sauce is sharp ynough for hym.

¶ By this ye may se that some curatys that loke full holyly be but desemblers & ypocrytis.

**A** welchemā on a tyme went to chirche to here mas whiche hapenyd to come in euyn at þ sacryng tyme when he had hard þ mas to þ ende he wēt home wher one of his felowes askyd hym whether he had sene god almighty to day which answerd & sayd nay but I saw one xl. s. better thā he

¶ By this ye may se that they be euyl brought vp haue but lytyll deuocyon to pray and vertew.

Folio .xxii.

**U**pon a tyme certayn women in the countrey were appoynted to de-  
ryde and mokke a frere a lymytour that bysdomoche to bysyth them  
wherupon one of them a lytyll befoze that the frere came kylled an hog  
for dyspoyt seyde it vnder the bozde after the maner of a corse and tolde the  
frere it was her good mā and desyred hym to say dirige for his soule wher-  
foze the frere and his selayn began Placebo and Dirige and so forth sayd  
the scruple full deuotely which the wyues so herpyng/coud not restrayne  
them selfe from latoghynge and wente in to a lytyll parler to lough mo-  
re at theyr pleasure. These frerys somwhat suspected the cause and quykly  
of that þ women were ware lokyd vnder the bozde and spyed that it was  
an hog /sodenly toke it bytwene them and bare it homeward as fast they  
myght. The women seyng that ran after the frere and cryed come agayn  
mayster frere come agayne and let it allone /nay by my fayth quod þ fre-  
re he is a broder of oures and therfoze he must nedys be buryed in oure cloy-  
ster and so the frerys gate the hog.

¶ By this ye may se that they that vse to deryde and mok other som-  
tyme it togyth to theyr one losse and damage.

**A** Certayne prest there was that dwellyd in þ countery which was  
not very lernyd. The fore on Ester eyn he set his boy to þ prest  
of the next town þ was .ii. myle from thens to know what masse  
he sholde synge on þ morowe. This boy came to the sayd prest and byd his  
maysters errade to hym. Then quod the prest tel thy mayster that he must  
synge to morowe of the resurrexion /and furthermoze quod he yf thou hap-  
st forget it tel thy mayster that it begynneth w a gret R. and shewed hym  
the masse booke where it was wyrtten Resurrexi. R. This boy than wente  
home agayne and all the way as he went he clateryd styll. Resurrexi Re-  
surrexi /but at þ last he hapenyd to forget it clene and whē he came home  
his mayster askyd hym what masse he sholde synge on þ morowe. By my  
troth mayster quod the boy I haue forgotten it /but he bad me tell you it be-  
gā w a gret. R. By god quod the prest I trowe thou sayest trewth for now  
I remember well it muste be requiem eternam /for god almyghty dyed as  
on pester day & now we must say masse for his soule.

¶ By this ye may se that when one sole sendyth another sole on his er-  
rand oftentimes the besynes is folyshly spede.

**A** Skoler of Drenford whiche had studyed þ iudryals of astrono-  
my o a tyme was rydyng by þ way which cā by a herdmā & inqy-  
ryd of hym how far it was to þ next town /syz qd þ herdmā ye ha-  
ue northwēd past a myle & a half /but syz qd he ye nede to ryde a pace for ye  
shal haue a shour of rayner ye cōe thyder /what qd þ skoler þ is not sofor he  
re is no token of rayn for all þ cloudys be both sayz & clere /by god syz qd þ

E.ii.



herd mā but ye shall fynd it so. The skoler then rode forth his way & or he had ryden half a myle forther there fel a good howze of rayn & the skoler was well wasshyd and wete to þe skyn. þe skoler then tournyd his horse and rode agayne to the herdman & desyred hym to teche hym that connyng nay quod þe herdman I wyll not teche you my connyng for nought. thā the skoler proffertyd hym. xl. shyllyngys to teche hym that connyng. the herdman after he had receyued his money sayde thus. Syr se you not yōder dun a kow with the whyte face/ yes quod the skoler. Suerly quod þe herdman whē she daūsyth and holdyth bp her tayle it shal haue a howze of rayne withyn halfe an howze after.

¶ By this ye may se þe connyng of herdman & shepardes as touchyng alteracyōs of weders is moze sure than þe iudycyallys of Astryonomy.

**I**n a certayn towne ther was a ryche man that lay on his deth bed at poynte of deth whiche charged his executours to dele for his soule a certayn some of money in pence & on this condicyon charged them as þe wolde answer afoze. God that euery poze man that came to them & tolde a trewe tale sholde haue a peny & they that sayd a fals thyng sholde haue none. & in the dole tyme there came one whiche sayd þe god was a good man/ quod þe executours thou shalt haue a peny for thou sayste trouthe. & none came another & said þe deuyl was a good man quod the executours there thou lyest therfore thou shalt haue nere a peny. At last came one to þe executours & sayd thus/ ye shall gyue me nere a peny/ which wordys made the executours amasyd and toke aduysement whether they shold gyue hym the peny or no.

¶ By this ye may se it is wysdome for Juggys in deutefull matters of law to beware of hasty iugement.

**A** mā askyd his neybour which was but late maryed to a wydow how he agreyd with his wyfe for he sayd þe her fyrst husbād and she coud neuer agre by god quod þe other we agre meruelous wel I pray þe how so/ mary quod þe other I shall tell þe/ when I am mery she is mery/ & when I am sad she is sad/ for whē I go out of my dooris I am mery to go from her & so is she/ & when I come in agayne I am sad & so is she.

**I**n þe tyme of bysytacyō a bysshop whiche was somewhat lecherous & had got many chyldeerne preparyd to come to a prestes house to se what rule he kept whiche prest had a lemā in his house called Ede & by her had. ii. or. iii. smale chylde in short space/ but agayn þe bysshop comyng þe prest þparyd a roome to hyde his lemā & his chylde ouer in þe rofe of his hall/ & whē þe bysshop was come & set at dyner in þe same hal hauryng. r. of his owne chylde about hym this preste whiche coud speke lytell latyn or none bad the bysshop in latyn to ete laynge Comede episkope. & his womā in the rofe of the house helynge the prest say so had wente he had callyd her

## Folio .xiii.

byddynge her com Ede & aſwerd ſhortly & ſayd Mall I byrnge my chyld  
 een w me alſo. This byſſhop herynge this broz tua ſicut vitis abundans  
 in lateribus domus tue. The preeſt the half amaſy danſweryd ſhortly and  
 ſayd Fili tui ſicut nouelle olyuatum in circuitu menſe tue.

By this ye may ſe that they that haue but ſmall lernynge ſomty me ſpe  
 ke truly vnaſuſyd.

**O**n aſſe wednysday in y moznynge was a curat of a chyrche whiche  
 had made good chere the nyght afore & ſyttyn bp late & came to y  
 chyrche to here cofeſſyon to whom there came a woman and amo  
 ge other thynngs ſhe cofeſſyd her that ſhe had ſtolyn a pot. But than becau  
 ſe of grete watche that this preeſt had he there ſodenly felle a ſlepe and  
 whē this woman ſawe hym not wyllynge to here her ſhe roſe bp & wēt her  
 way & anone an other woman kneled downe to the ſame preeſt & began to  
 ſay benedicite wherewith this preeſt ſodenly wakyd wenyng ſhe had ben  
 the other woma & ſayd al angerly what art thou now at benedicite agay  
 ne tell me what dydeſt thou when thou hadyſt ſtolyn the pot.

**S**one after one maſter whyttintō had bylded a colege on a nyght  
 as he ſlept he dremyd that he ſad in his church & many folkys ther  
 alſo & further he dremyd y he ſawe our lady in the ſame chyrche w a glas  
 of goodly oyntement in her hand goynge to one aſkynge hym what he had  
 done for her ſake whiche ſayd that he had ſayd our ladys ſauter euery day  
 wherfore ſhe gaue hym a lytyll of the oyle. And anone ſe went to another  
 aſkynge hym what he had done for her ſake which ſayd that he had ſayd ii  
 ladys ſauters euery day wherfore our lady gaue hym more of y oyntement  
 than ſhe gaue y other. This maſter whyttentō then thought that when  
 our lady ſholde come to hym ſhe wolde gyue hym all the hole glas bycauſe  
 y he had bylded ſuch a gret colege & was very glad in his mynd. But whē  
 our lady cam to hym ſhe aſked hym what he had ſuffred for her ſake whiche  
 wordys made hym gretly abaſhyd bycauſe he had nothyng to ſay for hym  
 ſelfe & ſo he dremyd that for all the gret dede of byldynge of y ſayd Colege  
 he had no parte of y goodly oyntement.

¶ By this ye may ſe that to ſuffer for goddys ſake is moze merytoryous than to gyue gret goodys.

**A** certayne byſſhop appoynted to go on byſytacyon to a preeſts hous  
 and bycauſe he wolde haue the preeſt do but lyell coſt vpon hym he  
 had hym dzeſſe but lytyl mete ſayng thus in latyn. *Preparas mihi modicu*  
 This preeſt which vnderſtode hym not halſe wel had a horſe called modicu  
 wherfore he thought to obtayne the byſſhops fauour & agaynſt y byſſhops  
 comynge kyled his horſe that was called modicum wherof the byſſop & his  
 ſeruantes etc pt which whē y biſſhop knew afterward was gretly displeid

¶ By this ye may ſe that many a ſole doth moche coſt whiche hath but  
 lytyll thank for his laboure.

**A** Certayne maltman of colbroke whiche was a very couetous  
woyche and had no pleasure but onely to get money came to lon  
don to sell his malt and broughte with hym.iiii. capons & there  
reseruyd.iiii.oz.v.℥. for malte and put it in a lytell purs tyed to his cote  
and after wente aboute the strettyes to sell his capons whome a pollyng fe  
lowe that was a dyce and an vnthryft had espyed and Imagyned how  
he myght begyle the man other of his capons or of his money and came to  
this maltman in the street beyng these capons in his hande and askyd  
hym how he wolde sell his capons and when he had shewyd hym the pyle  
of them he bad hym go with hym to his mayster and he wolde shew them  
to his mayster and he wolde cause hym to haue money for them wherto he  
agreed. This polle wente to the cardynalls hat in lomberdys strete &  
when he came to the doze he toke the capons from the maltman and bad  
hym tary at the doze tyll he had shewed his mayster and he wolde come  
agayn to hym and byng hym his money for them. This polle when he  
had gotten the capons wente in to the house and wente thowhe the other  
bak entre in to Cornhyll and soo toke the capons with hym / and when  
this maltman had stond there a good season he askid one of the tauerners  
where the man was that had the Capons to shewe to his mayster / may  
quod the tauerner I can not tell the here is nother mayster nor man in  
this house for this entre here is a comen hye way and gooth in to cornhyll  
I am sure he is gone awaye with thy capos. This maltman herynge that  
ran thowhe the entre in to cornhyll and alayd for a felowe in a tawny cote  
that had capons in his hand. But no man coude tell hym whiche waye he  
was gone and soo the maltman loste his capons and after wente in to his  
Inne all heuy and sade and toke his horse to the tent to ryde home.  
This polle by that tyme had chaungyd his rayment and bozowyd a fur  
ryd gowne and came to the maltman syttyng on horseback and sayd thus  
good man me thought I harde the inquire euyn now for one in a tawny co  
te that had stolyn from the.iiii. capos yf thou wilt gyue me a quart of wy  
ne go with me and I shall byng y to a place where he syttyth drynkyn  
g with other felowes & had s capons in his hande. This maltman beyng  
glad therof graūtyd hym to gyue hym the wyne bycause he semyd to be an  
honest man / and went w hym vnto the dagger in chepe. This polle then  
sayd to hym go thy way streyght to the end of s long entre & there thou shalt  
se whether it be he or no & I wyl holde thy horse here tyll thou come agayn  
This maltman thynkyn to fynde the felow with his capos wet in & left  
his horse with the other at the doze. And as loone as he was gon in to the  
house this polle lad the horse awaye in to his owne lodgynge. This malt  
man inqueryd in the house for his felowe with the capons but no man



## Folio .xxiii.

coude tell hym no tydyngys of suche man / wherfore he came agayne to y<sup>e</sup>  
 doze all sad & lokyd for hym y<sup>e</sup> had his hors to kepe / & bycause he sawe hym  
 not he askyd dyuers there for hym / & some sayd they sawe hym & some sayde  
 they sawe hym not / but no man coude tell whiche waye he was gone whet  
 fore he wente home to his Inne more sad thā he was befoze / wherfore his  
 host gaue hym coucell to get hym home & bewate how he trustyd any men  
 in londo. ¶ This maltman seynge none other cōfort went his hy way home  
 warde. ¶ This pollet which lyngertyd alway there aboute the Inne hard  
 tell that the maltman was goyng homewarde a fote apparelyd hym lyke  
 a mannyes preyntise & gat a lytell boget stuffyd full of stones on his bake &  
 wente befoze hym to charynge crosse & tarped tyll y<sup>e</sup> maltman came / & as  
 kyd hym whether he wente whiche sayd to Colbroke. Mary quod y<sup>e</sup> other  
 I am glad therof for I must goo to braynforde to my mayster to bere hym  
 money which I haue in my boget & I wolde be glad of cōpany. ¶ This malt  
 man bycause of his owne money was glad of his cōpany & so they agreed  
 & wente togyder a whyle. At the last this pollet went somwhat befoze to  
 h nyghtyng & sat vpon y<sup>e</sup> byrde & restyd hym with his boget on his bak /  
 & when he sawe y<sup>e</sup> maltmā almost at hym he let his boget fall ouer y<sup>e</sup> byrde  
 in to y<sup>e</sup> water. & incontynent start vp & sayd to y<sup>e</sup> maltman alas I haue let  
 my boget fal in to y<sup>e</sup> water & there is .xl. li. of money therin / yf thou wylt  
 wade in to y<sup>e</sup> water & go seke it & get it me agayne I shall gyue y<sup>e</sup>. xii. pence  
 for thy labour / this maltman hauynge pyte of his losse & also glad to get  
 the .xii. pence plukyde of his hole cote & shyt & wadyd into y<sup>e</sup> water to seke  
 for the boget. And in y<sup>e</sup> mene whyle this pollet gote his clothys & cote wher  
 to the purs of money was tyde & lepte ouer the hedge & wente to westmyn  
 ster. ¶ This maltman within a whyle after with grete payne & depe was  
 dynged founde y<sup>e</sup> boget & came out of the water & sawe not his felowe there  
 & sawe that his clothys & money were not there as he left them suspectyd y<sup>e</sup>  
 mater and openyd the boget and than founde nothyng therin but stonyes  
 cryed out lyke a mad man and ran all nakyd to london agayne and sayde  
 alas alas helpe oz I shall be stolen. For my capons be stolen. My hors is  
 stolen. My money and clothys be stolen and I shall be stolen myself. And  
 so ran aboute the stretys in london nakyd & mad cryenge alway I shall be  
 stole. I shall be stolen. And so contynuyd mad durynge his lyfe & so dyed  
 lyke a wretche to the vtter dystruccion of hymselfe & shame to all his kyn.

¶ By this ye may se that many a couetouse wretch y<sup>e</sup> louyd his good bet  
 ter than god and settyth his mynde inordynatly thereon by the ryghte  
 iugment of god of tyme to comyth to a myserable and shamfull ende.

**A** welchman dwellynge in englonde fortunēd to stele an englysh mans cok & sette it on þe fyre to seþ wherfore this englyshman suspectyng þe welchman cam in to his hous & sawe þe cok setyng on þe fyre & sayd to þe welchman thus. Syr this is my cok. Mary qd þe welchman & yf it be thyne þe shalt haue thy parte of it / nay quod þe englyshman þe is not ynough. By cottes blut & her nayle quod þe welchman yf her be not ynough now her wyll be ynough anone for her hath a good fyre vnder her.

**C**ertayne of þe bycars of poulys dysposyd to be mery on a sondaye at hye masse tyme sent another mad felowe of theyr accoyntaunce vnto a folyshe dronken preste to gyue hym a botell / whiche man met with the preste vpon the top of þe starys by þe chaucell doze & spake to hym & sayde thus. Syr my mayster hath lend you a botel to put your drynke in because ye can kepe none in your braynes. This preste therewith beynge very angry all sodenly toke the botell & with his fote flange it downe in to þe body of the chyrche vpon the gentylmens hedes.

**A** Certayne Jury in the counte of Wyddesser was inpaneld for þe kynge to inquere of all indytementes murders & felonys. The persons of this panel were folyshe couetous & vnlearned / for who so euer wolde gyue the a grote they wolde assyue & verfy þis byll whether it were true or fals wout any other profe or euidence / wherfore one þe was a mery conceyted felowe perceyving theyr smale conyence & grete couetousnes put in a byll intytuled after this maner. Inquitatur pro dño regi si Iesus nazarenus furatus est vnū a sinū ad equitandum in egiptū & gaue the a grote & desyred þe it myght be verfyed. The sayd Jury whiche looked all on þe grote & nothyng on þe byll as was theyr vse wrote billa vera on þe back therof which byll when it was presentyd into þe court whē þe Juyrs looked thereon they sayd opely before all þe people lo syrs here is þe metueloust verdyt þe euer was presentyd by any inquest for here they haue indyted Iesus of Nazareth for stelyng of an asse which whē þe people hard it / it made the both to laugh & to wonder at þe folysshnes & shāful piuri of the of þe equeste.

**B**y this ye may se it is grete payrell to enpanell any iuxtoous vpon any equest whiche be folyshe & haue but small conyence.

**I**n a certayn paryshe a freere prechyd / and in his sermon he rebuked them þe rode on þe sonday / euer lokyng vpon one man þe was botyd & spurryd redy to ryde. This man perceyving þe all þe people notyt hym sodenly half in anger answerde þe freere thus / why prechyst þe so moch agaynst them þe ryde on þe sonday for cryst hymselfe dyde ryde on palme soday / as thou knowyst well it is wyrtē in holy scripture. To whō þe freere sodely answerd & sayd thus / but I pray þe what cā therof was he not hāgid on þe fryday after which helynge all þe people in þe church fell on laughyng

**T**here was a certayne man that had two sonnys vnlke of condycy-  
ons. For the eldyt was lusty and quyt and vsyd moche to ryse etly  
and walke in to the feldys/ than was the yonger slowe and vnlusty and  
vsyd to lye in bed as longe as he myght. So on a daye the elder as he was  
wonte rose etly and walkyd in to the feldys and there by fortune he foun-  
de a purs of money and bzought it home to his fader. His fader when  
he had it wente streyght to his other sone yet lyenge then in his bed & sayd  
to hym. O thou slogarde quod he seyst thou not thyne elder bzoder how he  
by his etly ryfing had found a purs with money whereby we shalbe grete-  
ly holpen all oure lyfe/ whyle thou sluggynge in thy bed dost no good but  
sleepe. He then wysst not what to sey but answeryd shortly and sayd fader  
quod he ys that hath lost the purs and money had lyne in his bed that sa-  
me tyme that he lost it as I do now my bzoder had founde no purs nor mo-  
ney to daye.

**B**y this ye may se that they that be accustomyd in vyce and syn  
wyl alway fynd one excuse or other to cloke there with theyr vyce  
and vnthyfynes.

**A** Certayn wyfe there was whiche was somwhat fayre and as all  
women be y be y fayre was somwhat proude of her beuty/as as  
she and her mayd sat togeder she as one that was despyous to be  
preysyd sayd to her thus. I sayth Ione how tynkyst thou am I not a fayre  
wyfe/yes by my trowth maystres quod she ye be the fayrest that euer was  
except our lady/why by Cryst quod y maystres though our lady were good  
yet she was not so fayre as men speke of.

**B**y this ye may se it is harde to fynde a beutyfoule woman with-  
out pryde.

**A** Certayne alderman of London there was lately dysceased whi-  
che now shall be nameles whiche was very couetoule as well  
befoze he was maryed as after/for when he was bachelor euer  
when his hollen were broken so that he coude were them no longer for  
shame then wolde he cutte them of by the knee and putte on a payre of  
ledder buskyns on his bare leggys whiche wolde laste hym a two or thre  
yete. Furthermoze it was his maner when he was a bachelor euery  
nyght where that he was to borowe a candelsende to brynge hym home



whiche he wolde alway put in a chest that he had at his chamber. So that  
 by that tyme he was marped / he had a chesse of candels endis that wayd  
 two or thre hondred weyghte. ¶ Some after that he was marped to a ry-  
 che wydowe and than folkys thought he wolde be better than he was be-  
 fore. But so it happenyd that a gentylman gaue hym a pasty of an harte  
 whiche every day he caused to be sette on the table for seruyce / how be it he  
 wolde neuer for nygynshyp let it be openyd / so that it was a moneth or  
 vi. wekys or euer it was touched. At whiche tyme it fortunyd a man of his  
 accoutenaunce beyng there often and seyng this pasty neuer to be ope-  
 nyd sayde syz by my trowth I wyll tame your pasty / whiche openyd þe pa-  
 sty and incontynent lepte out. iii. or. iiii. myce vpon other gentylmens tē-  
 showys whiche had crept in at an hole vnderne the bottam and hadde  
 etyn vp all the mete therin. Also this alderman was of suche condycyon þe  
 he wolde here. ii. or. iii. massys every daye / and whan any poze folke came  
 to begge of hym he wolde rebuke them and say that they dyde lette hym in  
 helyng of them so that he wolde neuer grue peny in almys. And on a tyme  
 as he sat at saynt Thomas of Ares helyng masse he sawe a yonge begyn-  
 ner a dettoure of his that owyd hym. xx. sh. whiche as sone as he sawe hym  
 he commaunded one of his seruauntes to get a sergvaunt & to arest hym  
 whiche yonge man immediatly after was arestyd / and whan he was in  
 the counter he desyred dyuers of his frendys to intrete with this Alderma-  
 for dayes of payment whiche men in the moynynge after came to this Al-  
 derman knelyng at masse & intretyd hym for this man desyrynge hym to  
 take dayes of paymēt whiche answeryd them thus. I praye you trouble me  
 not now for I haue harde one masse all redy & I wyll here an other or I  
 medle with worldly matters. But yf ye haue the money here I wyll take  
 the now or elles I pray you speke to me no more / and so these men coude  
 get no other answer. And this Alderman kept this yonge man styll in pry-  
 son tyll at the laste he there dyed. And so he causyd lykewyle dyuers other  
 to dye in pryson and wolde neuer forgyue them / wherfore afterward this  
 alderman dyed sodenly wherfore dyuers & many were glad of his deeth.

**A** Nozthen man there was whiche wente to seke hym a seruyce.  
 So it happenyd that he came to a lordys place whiche lord than  
 had war w another lord. This lord thā askyd this nozthē mā yf  
 he durst fyght / ye be goddys brēs qd þe nozthē mā þe I dare for I is al hart

## Folio .xli

wherupon the lord retayned hym in to his seruyce. So after it happenyd  
 þ this lord sholde go fyght with his enmyes w whom also wēt this noz-  
 thēman which shortly was smytē in þ hele w an arrow wherfore he incō-  
 tynētly fell downe almost dede wherfore one of his felaws sayd art thou  
 þ art all hart and for so lypyl a stroke in the hele now art almost dede.  
 To whom he answerd & sayd by goddes sale I is hard hed/leggs/body  
 helys & all/therfore ough not one to fete when he is stryken in þ hart.

**I**f a certayn towne there was a wyfe somwhat agyd that had be-  
 ryed her husband whose name was callyd John/whom she loued  
 so tenderly in his lyfe that after his deth she causyd an ymage of  
 tymber to be made in bylage and person as lyke to hym as coude be/whi-  
 che ymage all day longe lay vnder her bed and every nyght she causyd her  
 mayde to wzap it in a shete & lay it in her bed & callyd it olde John. This  
 wyfe also had a prētyse whose name was John/which John wolde sayn  
 haue weddyd his maystres not for no grete pleasur but onely for her good  
 bycause she was ryche/wherfor he imaginyd how he might obtayn his pur-  
 pose & spake to þ mayde of þ hous & desyryd her to lay hym in his maystres  
 bed for one nyght in stede of the pycture/ & prompyed her a rewarde for her  
 labour/which mayd ouer nyght wzappyd þ sayd yōg mā in a shete & layd  
 hym in his maystres bed as she was wōt to lay þ pycture. ¶ This wydow  
 was wont every nyght before she slept & dyuers tymes whē she wakyd to  
 kys the sayd pycture of old John/wherfore þ sayd nyght she kysyd þ sayd  
 yōg mā beleuyng that she had kyst þ pycture/ & he sodely start & toke her  
 in his armys and so well plesed her then/that olde John from thens forth  
 was clene out of her mynde & was cōtent þ this yōge John sholde lye w  
 her styl all þ nyght & þ the pycture of olde John sholde lye styl vnder þ bed  
 for a thyng of nought. After this in þ moornyng this wydow intendyng  
 to plesse this yōg John which had made her so good pastyme all the nyght  
 bad her mayd go dresse some good mete for theyr brekefast to fest therwith  
 her yōg John. this mayd whā she had lōge sought for wood to dres þ sayd  
 mete told her maistres þ she coud fynd no wod þ was dry except onely þ pic-  
 ture of old John þ lye th vnder þ bed/ thē qd þ wyf agayn/ fath hym down  
 & lay hym on þ fyre for I se well he wyll neuer dome good nor he wyll ne-  
 uer do better seruyce though I kepe hym neuer so longe. So the mayd by  
 her cōmaundemēt fet the pycture of old John frō vnder þ bed & therwith  
 made good fyre & dresyd þ brekefast/ & so olde John was cast out for nought  
 & ozent & from thens forth yōg John occupped his place.

¶ By this tale ye may se it is no wyl dome for a mā to kepe longe oz to  
 chyrre she that thyng þ is able to do no pleasure nor seruyce.

¶ Finis.

Thus endeth the booke of a. C. mery  
 talys. Empryntyd at London at the sygne of  
 the Derymayd At Dowlys gate next  
 to chepe syde. The yere  
 of our Lorde. M. v. C.  
 .xxvi. The .xxii.  
 Day of Nouēber.





